

Calvinist Contact

An independent Christian weekly

June 16, 1989/44th year of publication/No. 2170

AIDS claims burden group insurance plans

Stan de Jong

ST. CATHARINES, Ont. — Life and health insurers in Canada are very concerned about the spread of AIDS and its impact on them.

In 1988, the Mutual Life of Canada Group Life & Health division paid out \$367,000 in AIDS-related claims alone. This is 11 per cent of the total claims paid, according to its brochure *Update* (May '89). But it is expected that this amount will sharply increase.

AIDS-related claims arriving at insurance offices trigger off a number of concerns. A death claim might mean large dollar payouts. But disability payments can also result in large claims.

Longer survival

If an employee becomes disabled because of AIDS, he/she can generate claims for short-term or long-term disability benefits, as well as a waiver of premium benefits for group life insurance, provided all these provisions are in place.

Although the survival time for a person diagnosed with AIDS is short, new drugs are helping to extend it, thus extending potentially large claim payouts. Some patients have lived for more than five years after being diagnosed. The longer survival period, combined with an anticipated increase in the number of AIDS-related claims, is expected to significantly increase disability costs in the years to come, the brochure states.

In 1988, Mutual paid three AIDS-related group life claims. During the

same period, 17 new AIDS-related, long-term disability claims were admitted.

Spiralling drug costs



Mutual's brochure reveals that it is difficult to gather accurate information on health costs.

Because of the way AIDS works and the many different medical conditions that can develop, insurers like Mutual Life do not always receive sufficient information to know if a drug or hospital or nursing claim is, in fact, AIDS-related.

Present forecasts call for large increases in drug claims. Typically, drug plans do not cover drugs considered experimental, but they do cover government-approved drugs.

The federal government recently approved two new drugs to be used in the treatment of AIDS. The first, *Roferon-A*, is designed to treat a form of skin cancer suffered by more than 20 per cent of AIDS patients. The other, *Pentacarinat*, seeks to combat a form of pneumonia suffered by 50 per cent of AIDS patients.

Both drugs legally require a prescription and, if administered

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Thinkbit

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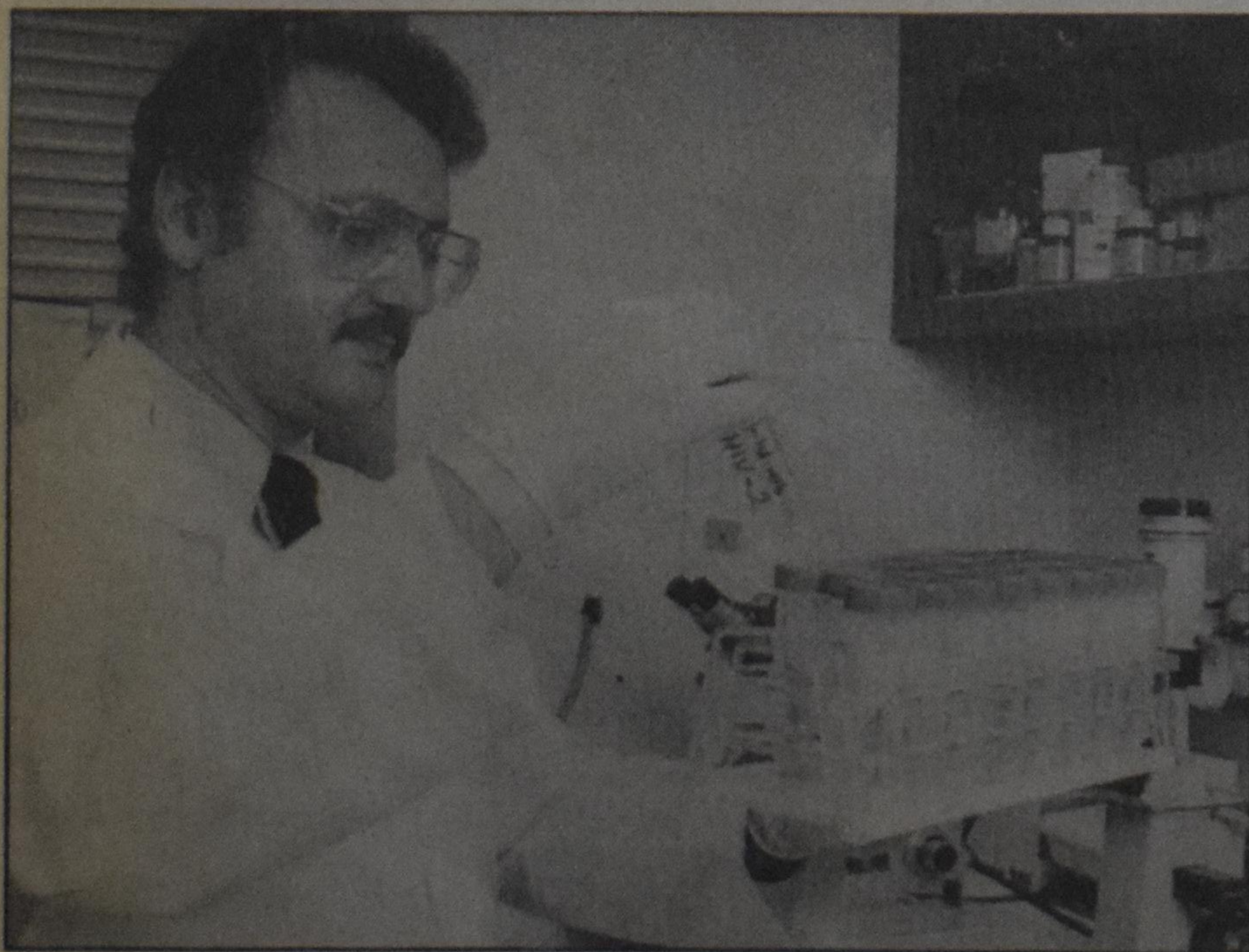


Photo: Ken Heinen

Researching new treatments for AIDS: typically, drug plans do not cover drugs considered experimental.

Happy Father's Day

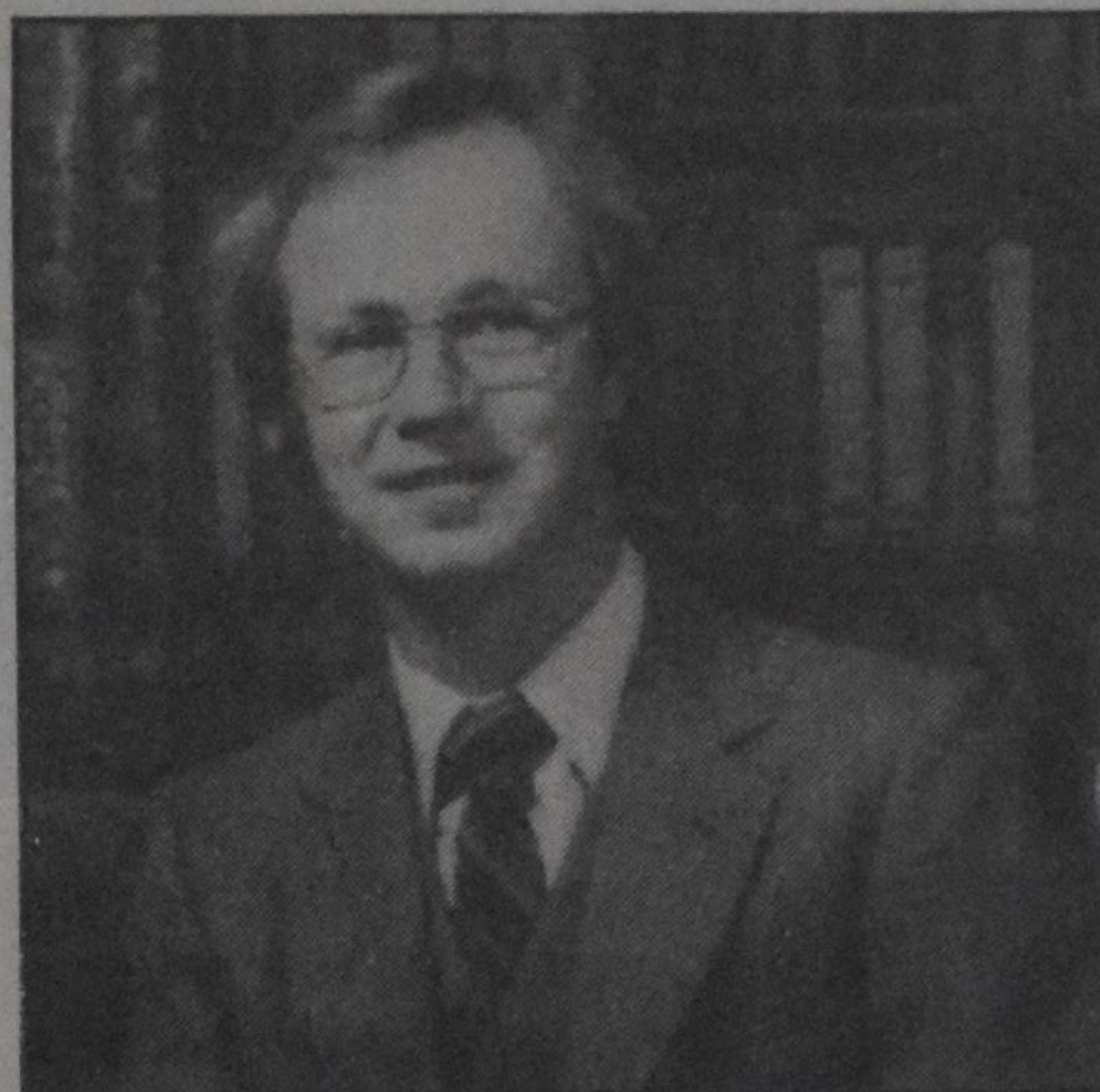
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Salem appoints executive director for community work



Rev. Albert Dreise will become executive director of Ontario's Salem Christian Mental Health Association.

Robert VanderVennen

TORONTO — Rev. Albert Dreise has been appointed executive director of Salem Christian Mental Health Association as Salem moves to re-establish a program of mental health service to the Reformed Christian community, board chairperson Ren Siebenga has announced.

Salem closed down all but one of its counselling clinics in Ontario two years ago. Since then it has conducted some conferences and weekend retreats while considering new areas of service.

Dreise will be visiting church communities especially in the "golden horseshoe" area around Lake Ontario from St. Catharines to Bowmanville to help people in these communities identify mental health needs and the resources to meet them.

Projects with clearly stated purposes will be set up and be run locally, with initial personnel and money from Salem. They will not be identifiably Salem projects, however, and the communities will be expected to operate and finance the projects once they have been seeded by Salem. "Salem's name will not be on these community projects," says Siebenga.

Dreise to link communities with professionals

"I am excited about helping people evaluate the local need for group homes, setting up support programs for para-professionals who serve in the front lines, establishing counselling services and training care-givers," says Dreise, who starts his new position on August 15. He is currently in a full year's supervised pastoral education program, essentially a chaplaincy training program, centred in the Ontario Correctional Institute in Brampton.

As a Christian Reformed pastor, Dreise has especially worked on the establishment of young churches in Canada. In 1980 he completed a three-month pastoral training program in Nova Scotia, and in 1984 he took part in a pastoral training program at the Cambridge (Ont.) Interfaith Pastoral Counselling Centre.

In this new pastoral-diaconal ministry for Salem, Dreise will need to work closely with pastors and deacons. Salem was actually started by Ontario

deacons but it seems not to have had close contact with deacons in recent years. For example, Ben Vandezande, full-time executive secretary of the All-Ontario Diaconal Conference (AODC) has not been involved in these latest plans of Salem, but he is hopeful that a good working relation will develop between Salem and the deacons. Dreise expressed a keen interest in networking with AODC and with local deacons.

In appointing Dreise to this central staff position, Salem was not necessarily looking for a professional clinician, says Siebenga. Above all, it wanted someone who can work effectively with people. "Dreise is a good 'people person,'" Siebenga says. Salem has been searching for an executive director for two years and the board is impressed with Dreise's vision and his excitement about the plan for localized projects. Hank Van Dooren, a social worker in Hamilton, has been serving as Salem's interim executive director.

Healing communities

In its reflections about the future of Salem, the board adopted this statement of purpose: "The purpose of Salem is to respond, as an organization, to God's call to participate in the support of healing communities where God's Word is central, and where there is a faithful commitment to doing his will in all areas of life." It has identified the following "program clusters": community support and consultation, family life education, counselling services, service to professionals, information service, and research and development.

Salem's basic assumptions for project development and support are: a mental health focus, a community orientation, a project orientation, shared ownership of a project between Salem and groups which are locally or regionally accountable, and funding by a combination of sources that include private groups, agencies, churches and Salem itself, plus government funding where available.

Salem's funding for much of this ministry will come from interest it receives from its capital investments. Salem has financial investments of more than \$1 million from which it receives income, plus two pieces of property, one in Brampton and one in East Flamborough, which together may have a market value of some \$10 million. Consequently, Salem does not expect to be asking churches and individuals for general donations, except that local communities will be expected to finance the cost of services in their areas.

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Farmer donates land for international food aid

WINNIPEG (CFGB) — After having agreed to donate the use of a prime quarter section of his land for international food aid, a Carrot River, Saskatchewan, area farmer has sparked a wave of co-operation.

The long-time grain farmer (who wishes to remain anonymous), physically unable to farm extensively as he once did, has leased the land to the Canadian Foodgrains Bank (CFGB), an inter-church agency co-ordinating food aid for Third World relief and development.

Upon hearing of the farmer's offer, others joined in this unusual food aid project. Herman Enns, the CFGB area representative, has

co-ordinated the community effort. "The response has been excellent! I can say that no one I have asked has turned me down. One neighbour cultivated [the land]. One seeded it. Another donated the seed and delivered it," says Enns.

In addition to getting farmers' assistance, corporate charity is also helping out. Hoechst Canada is contributing chemical (Hoe-Grass 294) for wild oats, as will May & Baker (Buctril M) for broad leaf. Fertilizer was donated by Cominco and Gates Fertilizer of Carrot River, and Petro Canada has offered fuel for harvesting.

In fact, all material costs and labour have been donated so

far, and there appears to be volunteers lined up for the rest of the year. "Spraying has been arranged [and] swathing and combining has been offered by local farmers," reports Enns.

Meanwhile, the designated field, located 25 miles east of

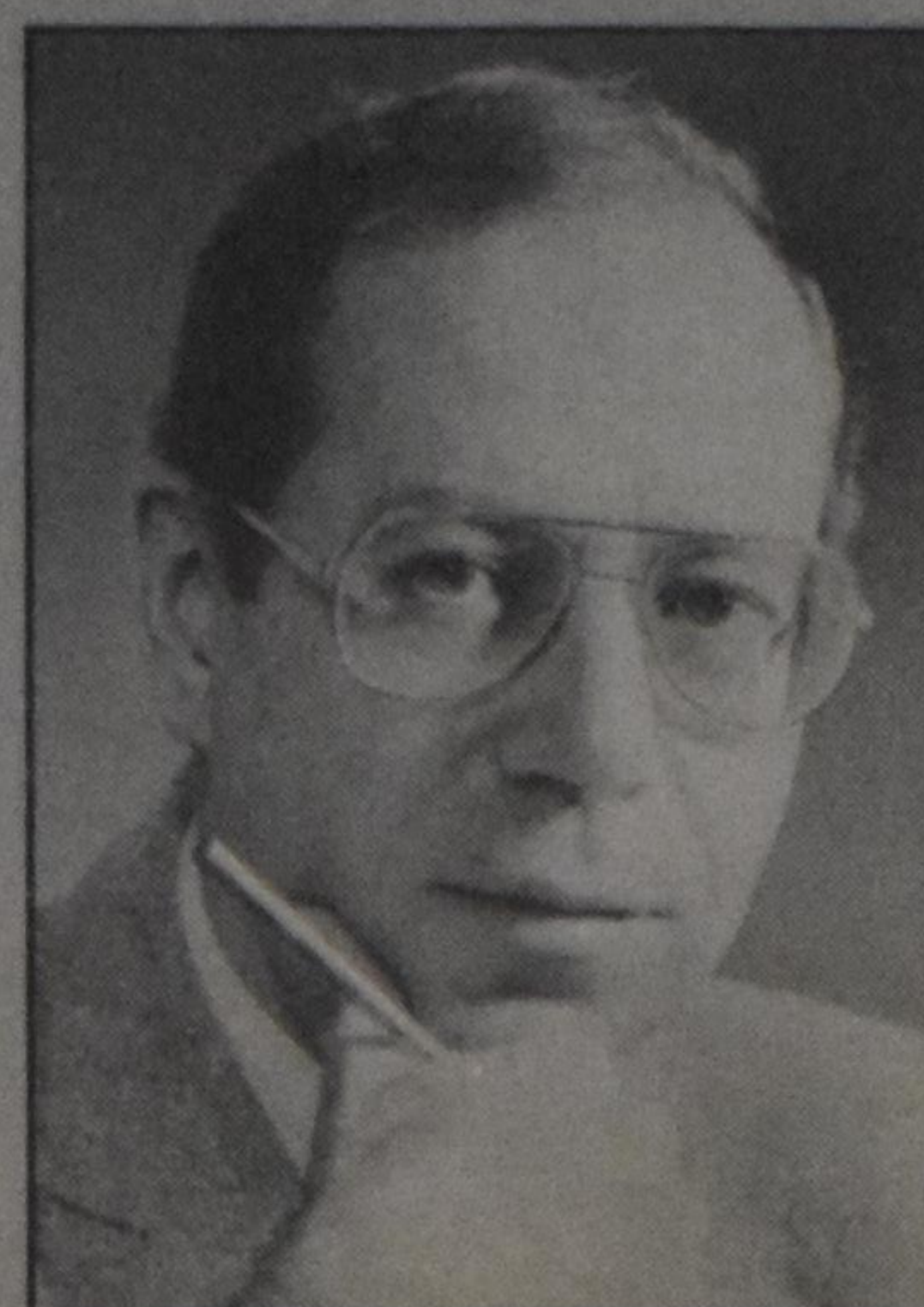
Carrot River and seeded May 15, is reportedly looking excellent. Under normal conditions, the expected wheat crop could be valued at \$50,000.

Considering that the Canadian International

Development Agency matches all donations to the CFGB on a three-to-one basis, the extent of the international food aid made possible by this community-based project will be considerable.

BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn



Balancing optimism and pessimism

The outlook for grain markets has seldom been as black and white as it has been this spring.

On the one hand, Douglas Mutch of the Canadian Livestock Feed Board in Montreal is warning farmers that if there's a good crop in the making, prices will plunge by late summer or early fall. Mutch says corn could dip below \$2 U.S. per bushel.

On the other hand, Elbert van Donkersgoed, policy director for the Christian Farmers Federation of Ontario, is warning that another drought like last year will push prices so high, so fast, that market economies simply won't be able to cope. Governments would have to step in with rationing to restore order out of chaos.

Mutch sees a tremendous potential to produce huge harvests.

Van Donkersgoed warns that we're heading towards a major crunch.

and raise cattle. Farming in North America and much of Europe has come to depend heavily on energy; there are many who predict a major energy crunch is coming because we will run out of oil and natural gas.

I tend to side with the optimists.

We have been able to increase food production, not only in North America and Europe, but also in the poorest countries, where population growth is the greatest. True, there have been many problems and millions of poor people suffer, even to the point of death from starvation. Yet it is also true that more starvation results from poverty and war than from lack of technology or favourable weather to grow abundant crops.

This does not mean we can afford to be cavalier about our food supply. Van Donkersgoed and those who share his concerns raise issues that require our attention.

Optimists' scenario

Mutch is not alone in his optimism about production and his pessimism about grain prices and farming profits. Others in that camp note that for several decades, world production has been increasing faster than the population. They also note that population experts predict that world growth will slow down, then level off by about the year 2075. On the other hand, the research and development that increase production is picking up pace, especially with the introduction of biotechnology that enables plant breeders to do genetic engineering.

Even if the rate of increase for grain production is cut in half, harvests will still be large enough over the next 100 years to keep pace with the slowing rate of population increase, according to the optimists.

Van Donkersgoed sees a much different scenario. He notes that world-wide weather patterns were unusually favourable for food production during 1984, 1985 and 1986. Many people called that a surplus, but van Donkersgoed says, "Suddenly it has turned into a much-needed cushion."

"Under normal weather conditions, production is not keeping up with the growing world population," he warns.

He also questions whether we can sustain some of the trends in farming such as increased use of pesticides, fertilizers that are made from natural gas, soil erosion, soil salinization and the cutting of tropical rain forests to grow crops

Remember God is at work

While some fear for the future, I see God's handiwork. Every society has faced the prospect of hunger. Consider Egypt at the time of Joseph. Theirs was a much smaller population than ours and they lived along the rich Nile River valley. Yet they faced seven lean years. The good news is that God provided enough for their needs; it was Joseph who, with God's guidance, prompted wise stewardship of those resources.

I think the same is happening in the world today. Populations have increased beyond imagination over the past 200 years. But so has our potential to produce food. God has provided enough; indeed, more than enough.

But will we be wise enough to be good stewards of his provision? The world squanders much of what he provides so that it can raise armies and equip them with some of the most expensive and ingenious technology human imaginations can devise. Many people pursue hedonistic lifestyles that waste resources.

Maybe both Mutch and van Donkersgoed are right — Mutch in noticing that we have been blessed with the ability to produce an abundance, van Donkersgoed in warning that we need to become much better stewards of what God is providing.

Jim Romahn is the farm editor for the Kitchener-Waterloo Record. He lives in Kitchener, Ont.

Future steps

... continued from page 1. outside of a hospital, would be eligible drugs under standard drug plans. The new drugs are expensive. *Rofeiron-A* could potentially cost more than \$3,200 per week for the first 10 weeks of treatment and \$1,400 per week after that. In all likelihood, the list of government-approved drugs will expand.

Several insurance companies have established special reserves as protection against future AIDS claims. At the end of 1988, Mutual Life set up a special \$8 million reserve for this purpose. In addition, insurance companies have taken precautions in an attempt to limit their exposure to

potential AIDS claims.

Predictions about AIDS vary greatly. It is evident, however, that during the 1990s AIDS research and treatment will place a heavy burden on Canada's health care system.

In order to control costs, insurers and plan sponsors will want to monitor developments and take action. Such steps might include introducing annual maximums under drug plans, increasing rates, lowering the limits for medical evidence or increasing the situations where evidence is required. The necessity for implementing these measures will be judged by future experience.

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Pressreview

Carl D. Tuyl



P rime Minister Mulroney returned from the far shores across the Atlantic Ocean to join his beleaguered troops. The budget was almost forgotten news, but budget leaks were the subject of the opposition's vigorous attacks. Monsieur was in fine form and put on a truly razzle-dazzle performance. He accused the Liberals of putting journalists in the "slammer" under the War Measures Act, which did not have much bearing on the present situation but got him applause from the Tory benches anyway. He also resorted to pure, unadulterated bureaucratism by calling the leaks "the unlawful dissemination of a very important government document."

★★★★

I am willing to make a prediction: some day we will look back at the RCMP charges laid against journalist Small, who revealed budget information, and we will see it as the beginning of the downfall of Monsieur's government. It alienated the government from the press, which — ask former President Nixon — is a fatal error.

★★★★

Barbara McDougall in her inimitable manner tabled the new Unemployment Insurance legislation which will be hotly debated. And from the ministry of agriculture came Bill C-15 which aims to protect so-called plant breeders with patent rights for 18 years. The NDP is also against that legislation because it sees the sale of government-owned plant breeding on the horizon.

Minister for the Environment Lucien Bouchard appeared before the House of Commons environment committee and said that the government was too busy honouring past commitments to be engaged in devising an over-all environmental policy.

★★★★

F ormer governor-general Ed Schreyer was flattered with the request to run for NDP leadership, but he politely, albeit firmly, declined the honour.

★★★★

The Parti Québécois rose in the provincial legislature to ask questions about 4,400 hectares of farmland that was about to be re-zoned. It happened to be the property of "friends of the régime," who stood to make a profit of about \$750 million. An embarrassed Premier Bourassa froze the re-zoning for six months.

★★★★

The province of Saskatchewan, always up on

technological possibilities, spent \$4 million on a software program that would translate its laws into French. The *Montreal Gazette* gave the translation program a whirl, and came to the conclusion that it didn't work. Goodbye, four million smackeroots.

★★★★

The Tory government of Manitoba is on NDP life support. The NDPers voted with the government and defeated a Liberal non-confidence motion. Sharon Carstairs wants an election, and she wants it yesterday.

★★★★

And what about the Petroleum Club in Calgary, eh? After 42 years, ladies are now welcome ... more or less. A bit late, but still way ahead of some other venerable institutions. Not all news from our national oil patch is nice, though. It seems that non-Tory MLA's were not invited to the recent Stanley Cup festivities. Talk about political discrimination! Is that apartheid or what? The *Calgary Herald* also knows that 4,000 babies are born every day in China. Premier Bourassa is turning green with jealousy.

★★★★

T he Speaker of the U.S. House of Representatives, found guilty of no fewer than 69 transgressions against the code of ethics, resigned his position with a speech that was a jewel of literary craftsmanship. He spoke of "the season of bad will that has grown among us." And he defined his defeat as "mindless cannibalism." The House may have gained in honesty, but it sure lost a wordsmith of exceptional artistry.

★★★★

The show to watch in the past week did not play in any local theatre or opera house. There was never-before drama in the Soviet parliament where speaker after speaker took potshots at every government official in sight, and that included Gorbachev himself. Even the "assimilation" of the Baltic States into the Soviet Republic came under scrutiny. A strange sign of the time was that Chinese students demonstrating for democracy adulated Gorbachev rather than Bush.

★★★★

A nd speaking about signs of the times: an exhibition in Tel Aviv featured a sign which read: "no baby carriages or weapons allowed." Or how about this one: The West German government is discreetly canvassing for German to

become the third official language of the European Economic Community. Imagine Germans canvassing to be third. Zeitgeist!

★★★★

Easy come, easy go. Italy's premier Mr. Ciriaco De Mita handed in his resignation after only 13 months in power. The world has lost count of Italy's post-war cabinets, but I think we are due for number 50.

★★★★

A few "did-you-knows." Did you know that in Detroit, the cradle and capital of the automobile industry, you cannot buy a car on Saturday? Car dealers in Detroit close on Friday evening for the weekend. And did you know what Tiananmen really means? It translates into "Gate of Heavenly Peace."

Did you know that the Stratford Festival has censored Shakespeare? There is a deletion in the third act, scene three, where characters speculate that the conversion of Jews to Christianity will raise the price of pork. The end of Shylock's trial is also sanitized. It is not really Shakespeare who has to be censored; rather the invisible, assiduously perverse anti-Semitism that still hurts people, also in our society.

★★★★

And Father Andrew Greely, who writes rather steamy novels in Roman Catholic settings, much to the discomfort of his ecclesiastical superiors, published a religious statistical survey. According to

Father Greely 96 per cent of Americans continue to believe in God. Fifty years ago 40 per cent of all Americans went to church each week, and the same proportion of the population does so still. The percentage of people who believe in heaven is the same as in 1952, 72 per cent; but the

percentage of people who believe in hell dropped by five per cent; from 58 per cent in 1952 to 53 per cent in 1989. It is much nicer to believe in heaven than it is to believe in hell, and what is nice goes.

Carl Tuyl is pastor of First Christian Reformed Church in Kingston, Ont.

Happy Father's Day

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Editorial

In Canada did Kubla Peterson a stately pleasure-dome decree

For weeks Toronto papers devoted front-page space to the ultimate question of whether or not the SkyDome, the city's new sports stadium with a retractable roof, would be finished on time.

The SkyDome is, of course, not only entertaining news. It is entertainment personified. Why, one may ask, is there such hype about this admittedly unique structure? What is so important about this edifice that companies and governments were willing to spend half-a-billion dollars, that workers were willing to work 16-hour days (even through thunderstorms), that television stations broadcast their news from within the stadium and that all the bureaucracy of administration and regulation walked the extra 200 miles to make sure the site was ready for the opening ceremonies on June 3?

No other god

No such enthusiasm and co-operation has ever been extended to the building of a hospital or a group home for unwed mothers or a church or a school, or you name it. The reason the SkyDome received this devotion is that it symbolizes the dominant religion of our time: professional sports. Perhaps we should say the *business* of professional sports. And what a powerful force that is in our society.

Did you notice that for several weeks the hockey play-offs moved the CBC national news from its otherwise secure time slot of 10 p.m.? Which other event could have done that, except perhaps for the entertaining budget leak debate. There is something very unproportional about the economic-political-recreational space professional sports-occupies in our society.

Ironical, isn't it, that at the time that engineers and workers were scurrying to meet the deadline for the opening of the SkyDome, the Dubin hearings were being held in Montreal and Toronto. If there ever was a clear indication that professional sports is an idol with

clay feet, then this hearing does the job. What lack of integrity in athletes (not you, Dave Steen) and coaches and doctors! They thought nothing of sacrificing their wholeness of body and soul on the altar of winning for profit. That is what professional sports is really about.

That's why the SkyDome came to be. If the Toronto sports teams perform dismally, then maybe the facilities can put the city on the map. And what an opportunity for the rich to flaunt their opulence and slouch in comfort in their super-deluxe boxes. "It was a miracle of rare device, / A sunny pleasure-dome with caves of ice!" (Kubla Khan by S.T. Coleridge)

What shall it profit a body?

Who needs a retractable roof on a sports stadium when Toronto is facing such a crisis of people with no roofs over their heads? It's an age-old trick of declining empires: keep the masses happy through spectacles: parades and games and grandiose buildings. This, too, is an age of decadence and decline.

There is a better model of construction available to us. There was a time when the dome of the sky touched the earth. All the angels of heaven co-operated and bundled their energy into the coming of the Kingdom. They must have worked feverishly to meet the deadline of Christ's coming into this world. Once the deadline was met, his Kingdom brought, instead of news of profit to already rich people, good news to the poor, it bound up the broken-hearted, proclaimed freedom for the captives, release for the prisoners. Instead of a vicarious sense of honour through a world championship, it placed a crown of beauty on all those who mourned, and a garment of praise on those who were depressed.

BW

Guest Editorial Isn't it time to be militant?

William R. Rang

During the thirty-some years I have been serving the Christian schools in Ontario, I have seen those schools develop from unimpressive toddlers to mature, fully qualified institutions.

During those same years, we who are involved in those schools have visited our provincial parliament to lobby the politicians, hat in hand. We've been polite, patient, understanding, principled and have spoken softly. The politicians politely received us, made vague suggestions and let us know that Ontario is probably too Anglo-Saxon for us to expect government support for our schools.

I'm fed up. The politicians play too many games. They do not even wish to understand that they are discriminatory. They love our tax dollars, which to them are gravy because we do not send our children to public schools. They put justice aside in order to please the constituents that must re-elect them.

Yes, I'm fed up. I honestly believe we have made no progress during all those years. According to a senior minister, the number of Liberals in the caucus who might support our cause is at an all-time low.

The time has come to be militant, to fight the good fight, not lobby the same Liberals. No, I am not suggesting we blow up the ministry of education building. Let nobody think I am a violent man. But I am angry, frustrated, upset and bitterly disappointed with our system of government. I'm through with politicians whose principles do not reach beyond the ballot box.

Recent developments have shown that our courts can overrule the government. What we must do, then, is cash in on the present sympathies for minority rights and get ourselves one powerful lawyer — one who knows and understands us completely, who shares our beliefs — and let him or her loose. We should challenge the government's apathy according to the rights we have for so doing. According to the senior minister to whom I spoke, we have a fighting chance. Let's rip up our long-range plans, our intentions of doing more lobbying and let's hit the headlines.

I have another suggestion. While I served the Christian school in Kingston, Ont., a well-known professor at Queen's University proposed another strategy: let this country have both a public and a broadly assembled Christian educational system, he said, the latter to be comprised of Roman Catholic and Protestant schools.

In short, we should seek to join the separate school system. With its members we should discuss our desire for independence within that system, suggest a monetary contribution based on the number of children and schools we represent and thus make it attractive for the Catholics to talk with us. By joining the Catholic system as a bloc, we would strengthen them and ourselves considerably. There is power in numbers.

Any other suggestions? I'm ready.

William R. Rang is principal of Dunnville (Ont.) Christian School.

ROOFTOP MUSINGS/ALYCE OOSTERHUIS

Longer Letter (For more letters see page 6)



The exhibitionist

As I was crossing our backyard from the neighbour's house, I saw a man walking slowly along the sidewalk, glancing occasionally at our house, stopping at the street light to look around. It was the third night in a row that we had seen him walking there. Inside the house, Dad, dressed for bed in his long johns, was pacing from the kitchen to the livingroom windows. "What's he doing out there again?"

My sister and I went upstairs to the bathroom window, careful not to turn on the light and to look only through the sheer curtain covering the window. But he looked up at us anyway. And then he smiled, unzipped and exposed himself.

We ran downstairs to find Dad already on the telephone summoning the police. They picked the exhibitionist up a few minutes later as he was walking down the drive. Dad had to identify the man so the police manoeuvred their car in front of the livingroom window to enable us to see him sitting there in the backseat. He was handcuffed and stoop-shouldered as he tried to turn away from the glare of the car's interior light. He was a pathetic figure sitting there, one whose warped attempt at ecstasy had ended disastrously on our doorstep.

Few of us would find much in the exhibitionist's behaviour to which we could relate meaningfully. Our ecstasies are not flaunted in such bizarre ways. We clearly distinguish between that which is appropriate and inappropriate, that which belongs to the private and the public domains of our existence. The exhibitionist had acted most inappropriately in a very public setting — our sidewalk.

Our public ecstasies are limited to applause from others, the knowledge of work well done, laughter with friends on a summer night. These are the socially acceptable behaviours for the front walks of our lives.

Slipping mask

And yet there are many moments in our lives when we allow the public mask to slip and find appreciation for the disclosure of our private lives. The speaker who is so overcome with emotion that he or she cannot continue the thought is not banned from the podium but is allowed to work through the grief. The mother who describes her balancing act between work and home in a public debate is thanked for sharing of herself. The depressed minister is publicly given time to work through the depression.

Maybe we should revamp our notions of the public versus the private domains. In our Christian communities we often speak of authenticity, honesty, integrity. And yet we create barriers around our privacy which disallow others to come close and to experience us as we really are with our foibles and insecurities. When we encounter criticism for our shortcomings in the public realm, we fail to recognize that these are the criticisms of those who sense a dishonesty or inauthenticity. Assigning stringent notions of that which is appropriate to distinctly different domains often forces us to assume the false front of public expectations.

I live in a private world of family and friends and in the public world of work and community; yet it should be the same I who does the living. My highs and lows from home are carried into the realm of work, just as the ecstasies and frustrations from work affect my living at home. To expect otherwise would be to divide my heart in two.

I remember being very discomfited by my father's appearance as he relayed his anxieties to the police in our kitchen. But there was something very genuine and integral as he stood there talking to the uniformed men — still wearing just his long johns.

Alyce Horzelenberg-Oosterhuis is assistant professor of education at The King's College, Edmonton, Alta.

Take it back, Jack!

I read (Rev.) Jack De Vries' letter in *Calvinist Contact* of May 26 with great interest and amazement. It is not every day that the church to which one belongs is, by clear implication, told that a) it is asleep, b) it is not the church of our Lord Jesus and c) it is playing games.

All this in response to a report that my church, Rehoboth/Fellowship CRC in Toronto, formerly two congregations, were happy to be able to join hands to more effectively be faithful to our calling as church. Jack De Vries bases his observations on his years of being a member of the CRC and a pastor in the denomination since 1983.

I am somewhat saddened, though, that the pastor's youth, spent around Toronto as he intimates, did not allow him to see more. Even now he sees very little. (Pickering-Toronto is a local phone call if one wishes to verify the facts.)

It bothers me to think that the pastor seems to confine his vision to the area of the church as institute alone, that he has failed to see the impact of the Reformed vision on Canadian life, including the areas of education, social action, politics, to name but a few.

Some facts

It seems somewhat obvious that living in Toronto is not so easy, house prices being around \$275,000 for a decent home. Hence, the exit to the suburbs (Pickering, for example) where many faithful CRCers now make their church home.

More importantly, there are some pretty exciting things happening in Toronto in which Rehoboth/Fellowship is involved, along with First Toronto, Grace Church and others — church planting, for one thing.

God has placed the Lighthouse in Toronto with the All Nations Fellowship almost ready to be on its own (even with a lot of support from us richer folk). The Chinese Fellowship, shepherded along by Rehoboth/Fellowship, has already admitted a score of members, and wishes to become a full-fledged congregation. A new member of our congregation has just started a Chinese church (Christian Reformed!) in Mississauga. (Grace Church looks after one in Scarborough.)

One of our members is spending almost half his time getting refugees into the country (80 so far this year). There are jobs to be done we never dreamt of. I do not understand that brother Jack does not seem to be aware of all this.

Much involvement

Then there is the regular work: Rehoboth/Fellowship is involved in

services in a nursing home (bi-weekly), services in a chronic care hospital (bi-monthly), and heavily in volunteer work. As well, we have a daily vacation Bible school (1988, 80 students, none from our own congregation), Cadets, Calvinettes and Busy Bees (virtually none from our own church), Take-a-Break on Wednesday morning (attendance 25, mostly non-CRC), Christian nursery school (16 kids, almost all non-CRC), Sunday school, Breakfast Club and Young People's (we have two youth elders). The congregation supports a missionary in Nigeria, in Haiti and in Guatemala, and gives 100 per cent backing to the denominational causes (CRWRC, etc.).

Bi-weekly and monthly group meetings take place, mostly in members' homes; we now have nine faith groups/households in which members nurture each other and grow in the faith.

The worship services involve all members of the church — young, old, female and male.

There is a lot of involvement trying to spread and live the Good News. All this in addition to a solid involvement in Christian education at all levels and other communal expressions of the historic Christian and Reformed way of life. That, brother, takes a lot of commitment, as well as time and money.

And, by the way, former Fellowship members have a fair idea what the church is all about, having examined their *raison-d'être* for some time. Former Rehoboth members spend a lot of time two years ago reviewing Rehoboth's ministry with the help of the denomination's Focus program. We have thought and talked much about our place and task, and will continue to work away at it.

Don't reduce vision

When I read the above listing and see all the work that has been done and is being done by so many people for so long, I feel somewhat small: great is God's faithfulness! But I do not feel bad about chiding Jack about his shooting from the hip and missing the mark.

All that work mentioned above can be multiplied many times over in all those CRC congregations where ordinary people chip away at it, year in, year out. And you don't hear much about it until someone gets his dander up because he is told the CRC exists only for its own kind. Balderdash!

To wrap this up: there is an awful lot we can agree on regarding things that ought to change. But let us be very careful that we do not give in to a reduced version of the Kingdom and a reduced gospel message — and become culturally irrelevant in the process. The Great Commission is crystal clear as to how big the mandate is. Christ said: "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age."

That is a pretty all-encompassing task. Maybe you should take something back, Jack!

Hank Kuntz
Rexdale, Ont.

BEYOND BELIEF



A tribute to my dad

Barbara Ritchie
My dad was born in Warsaw, Poland, on June 27, 1924. The best way to describe him is: a short, fat, bald man with glasses, who always wore a black beret. As a youth he fought in the Second World War and saw his homeland destroyed. This experience also explains why he was such an anxious, worried and hurt man.

He came to Canada and married my mom but that relationship ended in divorce. He remarried and his second wife died after six months. He married again and that relationship lasted 11 years until my dad died last month.

My dad died the way he lived, simple and lonely. My dad is dead, but his memory lives on in me. So, on this Father's Day I want to remember him. I never had the guts to tell him things when he was alive, but I believe that it's better late than never. (In Polish the word for dad is tata, but I always called my dad "Hey, Tat.")

"Hey, Tat!"
I love you
and
I miss you so much.
We never felt comfortable hugging or talking,
but now that you're gone,
I wish I had tried.
I wish I could phone you;
I wish I could see you.
I realize now, that in your own way,
you loved me.

"Hey, Tat,"
I want to thank you for the good memories I have.
God is good to me and he's helping me to
see you with a new heart and eyes.
I see your meekness and gentleness;
I see your pain, the misery and
the grief you had to bear.
I never understood your life, until now.
I have memories of the subway and train rides.
Yorkdale was the cheap thrill of the '60s,
and it took two tickets in those days.

Memories of Niagara Falls on a Saturday:
We'd train-ride all day into the night
just to view the falls for two hours.
You were a funny guy, too.
I remember the year you planted a hundred
rose bushes in the front and back yards.
Boy, did they ever smell good when the roses bloomed.
When you were tired of them you planted Christmas trees.
They're still standing at the front of the house.

Tat, thanks for being so good to Michael and Michelle,
and thanks for babysitting them, too.
Did you know I used to get jealous — the way you treated
my kids, but now I can see that through them, that love was for
me, too.
I'm glad I had a chance to talk to you before you died.
I'm glad I got to pray for you and tell you about Jesus and heaven.

"Hey, Tat,"
if I had to do it over again,
I now know not to wait so long,
for each person's life is but a breath,
and when you were in the hospital,
I really thought you'd be okay.
I'm sorry I didn't see you as much as I should have.
There are a lot of things I'm sorry I didn't do.
But, "Tat," God forgives me.
... Can you forgive me too?

And "Tat," I know that in everything,
God works to the good of those who love him.
A good thing is happening between Chris and me.
We're actually getting along.
Thanks for making us the executors of your estate.
You forced us to get together, and it's great!
My dream of having an older brother is coming true.

Well, "Tat," it's Father's Day.
I'm thinking of you, especially today.
It's going to hurt today,
But, "Tat," I want to tell you that
I love you
and
"Tat," thank you for being my dad.
Happy Father's Day.

Love, Barb

Barbara Ritchie is director of Alive! Pickering, a suicide prevention ministry of the Christian Reformed Church in Pickering, Ont.

Letters

Film reflects New Age thought

It might be interesting to read how Douglas Groothuis or Russel Chandler would assess the film *Field of Dreams* which was recently reviewed in *Calvinist Contact*. Both men have written books that unmask the New Age phenomenon and its influences on our thinking. And looking into the worldview of the prime movers in creating this film might show where they stand on this latest American religious movement.

Baseball is only the setting for this story, not its religious centre. But to New Age visionaries, shoeless Joe Jackson and his phantom friends on the baseball field are not as unreal as those unseeing local yokels who failed to comprehend what "really" was going on. A good example is the family relative who can see the hard economic realities but blindly walks right through the middle of the baseball game.

Field of Dreams can, perhaps, tell us something. The film suggests that there are spiritual values that transcend those of our dominant secular, materialistic view of life. But even at that, the New Age thinking, with its emphasis on self-identity with the "global force," falls far short. Without the personal Creator God who transcends all, including myself, I have no self-identity.

Arthur Davies
Holland, Mich.

Keep issue open

In response to Bert Witvoet's report on the Winnipeg Indian Family Centre fire (June 2, 1989) — Having lived and ministered at Winnipeg for eight years, at very close proximity to the Indian Family Centre, I suggest that the Council of Christian Reformed Churches in Canada take another in-depth look at the ministry of this centre, in order to ensure that it does not give needless offense to the community it wants to serve.

Besides the two fires at the centre in 1985 and 1989, the ministry went through another major crisis when it lost its entire worshipping Native community in 1987.

Before we close the ensuing issue by speaking of "martyrdom," we need to keep this issue open for a while in order to see whether the ministry attitudes and strategies are indeed grace-filled and appropriate. I hope the community which supports

this ministry by its prayers and gifts will squarely face this issue. After all, other Christian Native ministries working in the very same area of Winnipeg — such as Stella Mission, founded in 1909 by the Methodist Church — have not had to deal with the strongly negative responses our Indian Family Centre has received.

Rev. D.N. Habermehl
Cobourg, Ont.

Only unbelievers can commit sin against Holy Spirit

In order to lay to rest any uneasiness in the hearts of true believers, I wish to make a few comments with regard to Sid VanderHeide's letter in the June 2, 1989, issue of C.C.

First of all, Mr. VanderHeide did point out the error of R. Dykshoorn by stating correctly that the sin against the Holy Spirit is a conscious denial and rejection of the gift of faith and grace. However, the statement in

the fifth paragraph of his letter is incorrect. Here he states, "a true believer who consciously rejects the gift given commits the sin against the Holy Spirit." The words I question here are "true believer."

According to Romans 8:29, and the doctrine of the perseverance of the saints, which is based on this verse, once a person is a true believer, it is impossible for him to be lost.

For this reason, only unbelievers could commit this sin and thus be eternally damned.

Hebrews 6:4-6 does not contradict this. Mr.

VanderHeide seems to read, "those who have been 'enlightened, who have tasted the heavenly gift," to mean true believers.

The reference here is to anyone who has even only heard of the gospel of salvation through Jesus Christ. The operative word is "tasted." Tasting is defined as taking in a small amount as a sample.

True believers are those who have not only tasted but also eaten.

Jeff Ybema
St. Catharines, Ont.



Fathers are like that



Ron Dube

It's the bottom of the ninth inning, a one-nothing ballgame. With a full count, the bases are loaded. This is the deciding pitch.

All eyes are upon the pitcher. He's been there before and his fans are confident in his ability to strike out this batter. Rumour has it that he is the definite winner of the MVP award, quite an accomplishment for a rookie. Throughout this season he has broken some long-held records.

He throws the pitch and the stadium goes wild as the umpire calls a strike. It's all over. They've won the World Series! For the first time in baseball history a Canadian team has won the World Series. Who would have thought of such a performance from a rookie? Baseball has a new hero.

"Mr. Smith! Mr. Smith!" the crowd is calling to the proud father up in the seats. They will all want to shake his hand and congratulate

him on such a fine son.
"Mr. Smith!" Wake up Mr. Smith!"
"What's that? What's the matter? What happened," he asks, his eyes blinking open.
"You fell asleep," the nurse says.
"Everything is fine. You were dreaming."
"Oh! yeah, must've dozed off for a minute. How is my wife? Is everything okay?" he asks with concern in his voice.
"She's fine, Mr. Smith. Congratulations, sir, it's a seven-and-a-half pound girl. The baby is fine and your wife is resting now," answers the nurse.
A girl! Well, obviously the first female prime minister of Canada awaits, he thinks to himself as he heads down the hall to see her. Fathers are like that.

Ron Dube is a prisoner at Collins Bay Institution, Kingston, Ont.

Church

Marian Van Til, page editor

Black South African church seeks new seminary

PRETORIA (REC) — The Gereformeerde Kerk Suid Afrika (GKSA) Synod Soutpansberg, located largely in Venda, South Africa, decided at its meeting in January to create a new seminary. At present the three black and "coloured" synods of the GKSA family have their pastors trained primarily at Hammanskraal, an organization largely run by the white synod of the GKSA.

Representatives of the Synod Soutpansberg said in March that they took this decision because they were denied a role in the running of the Hammanskraal seminary. Hammanskraal has black curators, but they are consulted only when there are problems with students.

Accommodation to apartheid

A proposal to share in the administration of the seminary

was made at the GKSA General Synod 1988 where all four "national" synods gather, but was rejected by the Potchefstroom delegates on the grounds that it was their property, according to the Soutpansberg delegates. They also believe that at

Hammanskraal people are being trained only for service in black and "coloured" churches. They felt this was an accommodation to apartheid.

There was also a resolution at the synod that Soutpansberg withdraw from the GKSA general synod. This resolution

was not adopted, but was tabled until the next meeting. The synod decided that this matter should first be discussed with the other three synods before any action could be taken.

Delegates said that the motive for withdrawing from

the general synod was not to separate but to spend all their energy working for unity. From such talks a genuine general synod would arise, they said.

Relief agency helps war victims

GRAND RAPIDS, Mich. (CRWRC) — A grant of \$21,000 from the Christian Reformed World Relief Committee (CRWRC) has provided local transportation for urgently needed food and agricultural supplies in Sudan, northeast Africa.

The assistance reached approximately 50,000 hungry residents and refugees in remote villages during May, just before the summer rains which make travel on poorly

maintained roads nearly impossible.

The supplies had been donated by various agencies to ACROSS (the Association of Christian Resource Organizations in Southern Sudan), which had to guarantee funding for road transportation within Pibor District before airlifting the goods there.

Long-term help

The program began with

short-term emergency relief for needy people not reached by other sources of assistance. It will continue with rehabilitation and development programs in agriculture, health care, literacy and church support.

Sudan has a long history of conflict between the Arabic-dominated north and the Christian or animist south. This civil war has caused much suffering among the general population. Of the six million

people in Southern Sudan prior to the conflict, three million have reportedly become refugees in Sudan or neighbouring countries.

**For Calendar
of Events
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Toronto pair find Christ after finding Bible in casino

LAS VEGAS, Nev. (EP) — A Bible is one of the last things gamblers in Las Vegas casinos expect to see. But a couple from Toronto accepted Jesus as their Saviour after seeing a young woman pass through a casino with a Bible in her hand.

According to a *Baptist Press* story, Cindy Still, Nevada Baptist Woman's Missionary

Union director, was leading a youth evangelism conference in Las Vegas and staying in a large casino hotel. Taking the only route from her room to the exit, Still was stopped in the casino by a retired couple from Toronto. The man approached her and said he had a "weird question" to ask her.

The man asked her if she had

walked through the casino the previous night with a Bible in her hand. She had. The man asked if she believed in God and was a Christian. "Yes, I believe in God and I'm a Christian because of Jesus Christ," she replied.

Still says she spent more than an hour talking with the couple, who told of lives

plagued with family problems that had led them to drift aimlessly with little direction or purpose. After Still shared her Christian testimony and explained the plan of salvation, the couple bowed their heads and asked Christ to come into their lives.

Still gave them a New Testament and has given their

name to a church in Toronto so their conversion can be followed with discipling. She said, "I believe it is important to be consistent in your Christian lifestyle. People are always watching you."

Principal removes fetuses from science fair exhibit

GATLINBURG, Tenn. (EP) — A school principal prevented seventh-grade student Carrie Walker from displaying her anti-abortion science project, saying the award-winning

exhibit would be "inappropriate" for the age group in the school.

Walker's exhibit consisted of 10 jars containing human fetuses ranging from six weeks

to five-and-a-half months gestation. The fetuses, which were in preservative, came from the girl's uncle, a pathologist, and were the products of miscarriages.

Though the project won a blue ribbon, it was removed from the science fair before classes had a chance to view it. Principal Al Cardiel said, "The project was very inappropriate for the age group here."

About 420 students from kindergarten through eighth grade attend Cardiel's Phi Beta Phi Elementary School in Gatlinburg, a resort town of about 3,000 people.

1000-year-old gift marks Bible society's 173rd year

NEW YORK, New York (EP) — A facsimile edition of a thousand-year-old document known as the Ostromir Gospel was presented in May to the American Bible Society by Barbara Enholc-Narzynska of Poland. The gift marks the organization's 173rd anniversary.

The original Ostromir Gospel was discovered in 1805 in a wardrobe that had belonged to Catherine II, a Russian empress who died nine years before its discovery. It is now on display in the Saltykov-Shchedrin Library in

Leningrad.

The gospel is a hand-illuminated lectionary of lessons for reading in the churches and appears with a calendar of saints' days. It was compiled more than seven centuries earlier by Deacon Gregory, who completed it in the year 1057 at the request of Ostromir, a noble kinsman of Prince Vladimir of Kiev. Vladimir was responsible for establishing Christianity as the official religion of Russia in 988. Its millennial anniversary was celebrated in the Soviet Union last year.

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World Vision to try to detonate some 30 million explosive mines

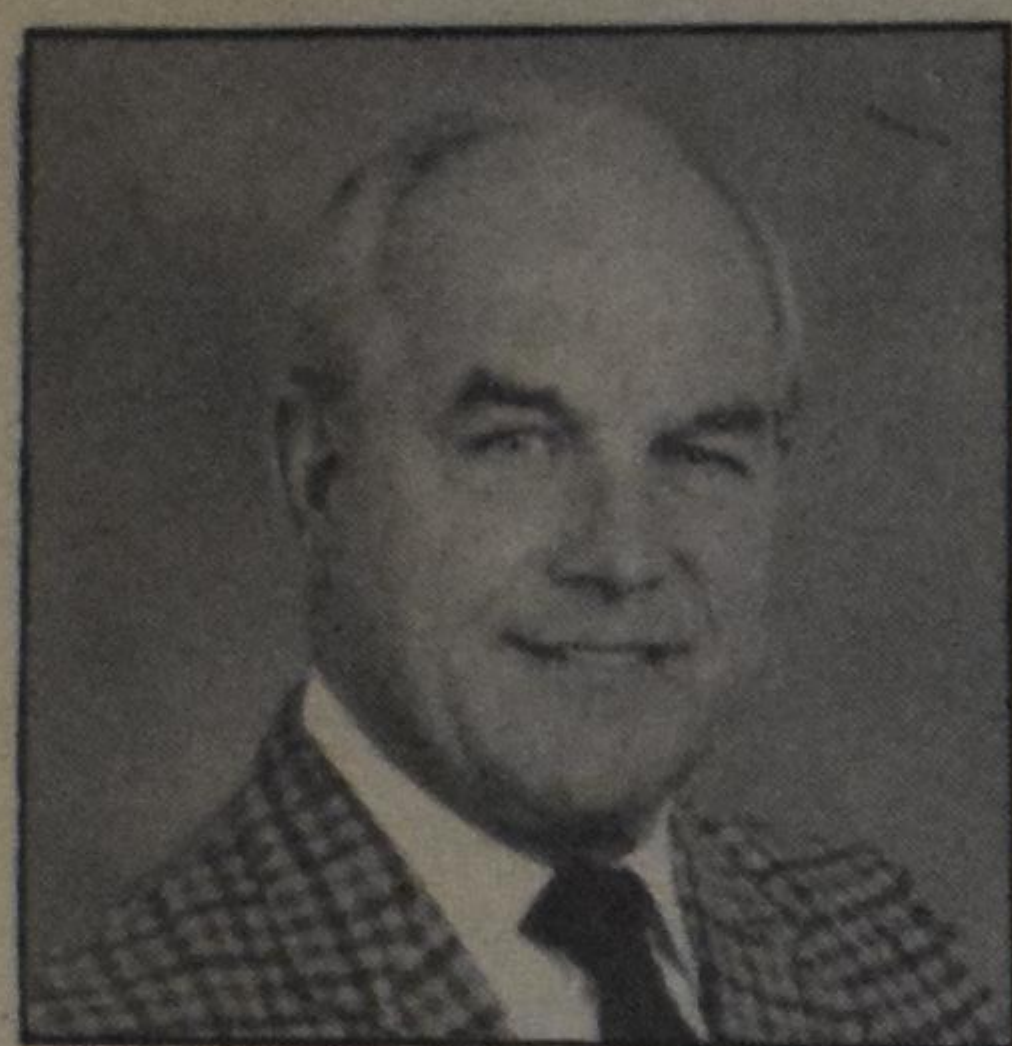
KABUL, Afghanistan (EP) — World Vision is awaiting approval from the Afghan government to use a "mine-flail" vehicle to detonate mines in Afghanistan. As many as 30 million explosive mines sprinkled over the Afghan countryside threaten exiles who wish to return home.

World Vision, which has worked in Afghan refugee camps in Pakistan, is purchasing the vehicle to shatter and detonate the mines

in one region of Afghanistan. The agency will also help farmers with agricultural rehabilitation and will construct irrigation facilities there. The Christian relief agency plans to supply the returning farmers with herbicides, fertilizers and seed.

Muslims make up more than 99 per cent of the 10-million population of Afghanistan; there are only about 350 known Christian believers there. Kundan L. Massey, director of

Middle East affairs for Lifeagape International, based in Cyprus, said that while the number of believers is still small, political and social changes brought on by military unrest have sparked an interest in spiritual matters. A news release from the Lausanne Committee for World Evangelization reported that Massey said the Christian message of hope has met with more openness there than in the recent past.



Canadian Church Scene

Jacob Kuntz

How far does "freedom of expression" go?

The waves of anger towards Iran's Ayatollah Khomeini have passed after he decreed that the author of *The Satanic Verses* should be executed. Most people reacted in disbelief and anger. Lately we have not heard much about this affair. It strikes us that several church magazines (or church-related magazines) are now directing their criticisms towards Rushdie, the author of that controversial book. Does "freedom of expression" mean that we have the right to offend other people and to ridicule their deepest convictions? We quote three articles from such varied magazines as *Reformed Perspective*, *The United Church Observer* and *The Canadian Baptist*.

Reformed Perspective (April '89) writes:

Aside from all political and economical issues involved in the Rushdie affair, there is still the religious question: is the book, *The Satanic Verses*, indeed a blasphemous work? Should the publication of blasphemy be tolerated? There is the right to "freedom of expression" indeed, but does this right not bring with it certain standards of good taste and does it not require respect for the beliefs of others?

One must disagree with the Ayatollah's death sentence and be appalled at the explosions of violence around the world against Rushdie's book. The free world should not give in to terrorist threats and Muslim intimidation, especially not from the Iranians.

But this whole issue does raise an important question, also in our Western culture: may writers write and publishers print whatever they want? Are there no rules and regulations to be followed? Is there not a code of decency which should be upheld?

We must be aware of the fact that we have in our Western world a tremendous battle against direct blasphemy, outright ridiculing of God's Word and constant mockery of his name.

All this is being allowed, for the highest principle seems to be: freedom of expression. Muslims rightly have a higher principle than this!

Our Western world has nothing to learn from the Islam. But the earnest zeal with which Muslims defend the name of their prophet — even against all world opinion —

should make us somewhat envious.

We certainly do not want to trade in our free culture for a despotic society à la Khomeini. But "freedom" must be self-restricting for the sake of the beliefs and feelings of others. Otherwise it becomes offensive to God and our neighbours.

In the May issue of *The Observer*, editor Hugh McCullum writes:

Censorship, whether of books or films or public speech is always to be abhorred, but surely there should be an obligation to prevent the spreading of information and opinion that is untrue, malicious and utterly insensitive to the feelings of many people whose very essence is being attacked.

Of course, the Ayatollah's terrorism cannot be justified and many Muslims have decried it. At the same time, those who oppose Rushdie's assassination decree are just as adamant that this book is a blasphemy against Islam. It's difficult for most Westerners living in a secular society, where religion is more and more marginal, to understand how an attack on Islam's holy book, the Qu'ran, could be little more than a minor irritation. The essential difference is that under Islamic belief the value of the whole society supersedes the sovereignty of the individual. So, an attack on Islam is an attack on every Muslim, and we should be aware of that when we criticize the outburst of anger from the Muslim community.

Perhaps more serious attempts at understanding those who are not as we would result in less need to question the absolute right of freedom of expression.

Editor William H. Jones (*The Canadian Baptist*, May 1989) also writes about the misuse of freedoms in this connection:

We cannot libel someone. We can neither promote nor publish hate literature. We cannot counsel people to undertake illegal acts. If, in this magazine, we advocated an overthrow of the government by coup (we do not, by the way), we would be quickly charged, tried and jailed.

According to one story, whether apocryphal or not (we have tried to trace it but cannot verify its accuracy), Abraham Lincoln was punched in the nose by someone. When the

man protested that he was free to act that way, Lincoln told him he was *not* free to do so, that "Your freedom ends where my nose begins."

What comes out of the Salman Rushdie affair is that many of us are often blind to the sensitivities of others. It is not necessary to hurt others just to make money. This editor is frequently offended that the name of our Lord is so blatantly misused by unthinking people who have no sensitivity to our tradition of what is holy.

Surely Rushdie had the right to "write" what he did — but likewise, he had the responsibility not to.

In many instances writers of books and creators of motion pictures may have the right to portray what they do. They also have a responsibility to care about society. All of us who pride ourselves in being blunt or bold ought also to remember the importance of being kind and caring.

Farming in Ontario

The Catholic New Times of April 2 devoted an editorial to the pastoral letter of the Ontario bishops (title: "The People and the Land") concerning the agricultural policies that are followed in the province of Ontario. It points to the debacle in the Soviet Union, where the collective farm policies of 50 years ago turned out to be a failure. But have we done much better? What about Ontario's farmers?

For very many farmers, the questions are about survival. For the high-volume farmers whose huge operations can still make money, the questions are about whether their very success is paid for by bankrupt soil and dying rural

communities.

By and large, Canadian farmers face these sharp questions alone. They have become a tiny minority in a society overwhelmingly geared towards city living. Most of the time, city dwellers neither know nor care about farmers' problems. Successive Canadian governments have held to a cheap food policy that sees the average city family paying about 17 per cent of its income for food. Every day, city dwellers see food stores crammed with the highly-processed harvests of five continents. Glossy food-store ads give us our image of the world. Who's to worry?

In a very quiet voice, Ontario's bishops have chosen this dramatic moment to say that we too have an alienating and "dehumanizing" (yes, they called it that) agricultural policy. Their recent pastoral letter points out that we have been destroying our good heritage of community, family and land. We have set aside the challenging biblical vision of farming as a vocation. We have allowed profit-driven, agribusiness thinking to insist on ever fewer, ever larger farm operations, and thus we have shrunk the rural communities below the level at which many are viable.

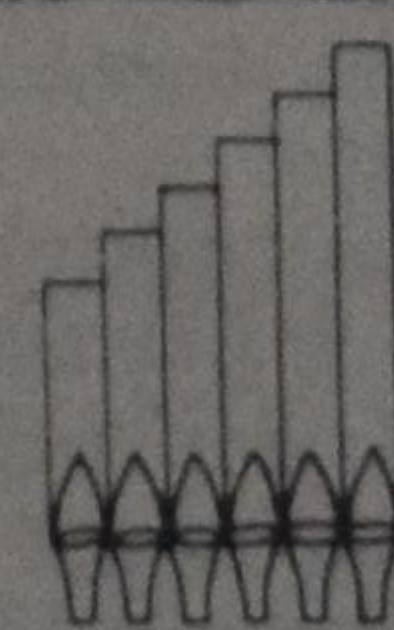
We have been destroying bit by bit the network of family farms set up in previous generations, and with them the ethos which made them good stewards of the land and of human community. We have been crippling farmers with debt. We have been

underpaying them for what they produce. Many earn less than the minimum wage — for difficult, highly skilled, risk-laden work. Our policies force farm men and women to hold off-farm jobs so that they can subsidize their farming operations. The result: we get cheap food, they get far too many hours of worried work, and they watch their family life suffer in consequence.

In Canada, few understand that we too face a crisis. Few reflect that our present policies seem to want farmers to become serfs of huge agribusiness corporations which would control farmers' input, dictate their working methods and manipulate their markets — whether or not farmers owned the land being used.

The issue of how we dwell in the land and how we grow and share its harvests is not a side-issue for Christian faith or for biblical revelation. The first redemption which God brought about in salvation history was embodied in the conversion of the Chosen People from an enslaving kind of agriculture (in ancient Egypt) to a responsible, communal, grateful and deeply ethical kind of agriculture in the Promised Land. Yes, agricultural questions take us close to the heart of faith and justice.

Jacob Kuntz is pastor of First Christian Reformed Church, Kitchener, Ont.



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Features

A Sunday morning, A.D. 1989



Didy Prinzen

As he entered church he noticed he was later than usual. Fortunately, his seat had not yet been taken but the pre-service singing had already started. He should have gotten up a little earlier this morning; he liked to sing.

Often though, he found himself wishing that they wouldn't sing so much from the "Halleluh" book. Even though it contained some nice hymns, it also contained a lot of lyrics he didn't like. Not only did they insult his musical intellect, but they were solely directed towards the emotions of the people. He found himself on more solid ground with the prescribed hymnal! Besides that, he knew that a lot of the older members of the congregation could not read the fine print of the song book and could not even participate. And that wasn't right. It was about time to pass that song book on to the young people's, young adults' or young couples' clubs — or whatever other clubs might exist! Especially now that his church had the new *Psalter Hymnal*! Hymns had always been a big part of his life and he had memorized many of them.

Oh, ... here we go again! The lady up front announced a song and added, "Let's all clap along with this one!" He disliked that intensely! He, as an adult, just didn't want to be

told to clap. They weren't in school, were they?

He had always been a proud man. And that quality didn't help him in his relationships with other people. He had always been kind of "stand-offish" and didn't seem to be able to do much about it, being a reserved man by nature. People weren't attracted to him. When Marian was still alive, she had complemented him in a beautiful way. Now that she was gone, he was very lonely. Sometimes he felt like telling people, "Listen, I'm not really the way I come across!" But, of course, he would never be able to say a thing like that.

Now just look at Mr. Groeneveld there in front of him, clapping his hands for all he was worth! That looked downright silly — and Groeneveld an intellectual at that! He couldn't for the life of him understand how an older man, an elder yet, could get so carried away!

He himself didn't mind a bit of clapping before the actual service started, especially by the younger generation, but it was definitely inappropriate

during the worship service. And even worse was the applause that sometimes clattered up after a musical or vocal contribution during the service. That was praising people instead of God and turning an expression of worship into a performance.

He found himself constantly struggling with the changes in his church and utterly frustrated with the direction the church was taking. Clapping, raising of hands, responsive reading ... He had quit taking part in such reading after giving it an honest try. He was distracted greatly by hearing himself speak and listening to all the others speaking and murmuring around him. Wasn't it much more edifying to listen to the minister speak, or someone else for that matter? All that talk nowadays about people participating! Could one not participate without doing it vocally? He certainly could! Another thing was the handshaking they were told to do — greeting each other! First of all, they were in

church to meet the Lord, weren't they? There certainly was enough time after church to meet fellow brothers and sisters or strangers! All of that made the service disorganized and noisy.

No, he didn't like the way things were going; in fact, he was very concerned! He had read somewhere that a church that changed with the times was a church that would perish. His church was in great danger of losing its Reformed distinction, the heritage for which his forebears had fought!

Oh, here comes the minister! Instead of singing, he had spent all his time thinking negative and critical thoughts. "Lord, forgive me," he prayed during the opening silent prayer, "But I sometimes don't know anymore where I belong."

When the first hymn was announced he remembered to glance at the hymnboard. He noticed that the morning's hymns were all from the *Psalter Hymnal*. Well, well! Wonder what happened! The consistory had likely received some complaints. Just the same, it made him feel better right away!

Now all he needed was a good old-fashioned sermon. He had come to church with a heart aching for the comfort of the Word of God — a sermon about the love of God for *him*, a sinner, not an "evangelizing" one, as he called them, one that made him feel almost as if he didn't already belong to the family of God! Or a "moralizing" one, one that centred on the *Christian's* life instead of on Christ.

Sermons like that only made people feel guilty. What the congregation needed to hear was that they were washed clean in Jesus' blood! Those were the glad tidings, and they would result in a God-pleasing life just as sure as two and two made four! At least ... to the best of one's ability, he humbly thought. For all of a sudden he became very much aware of his own sins, especially of his always being so critical.

When he heard the minister announce the text his heart suddenly filled with anticipation. It was from Isaiah and part of it read (the part that struck a chord in his heart): "And the Lord will wipe away the tears from all faces."

Did he get what he needed that morning!

The minister literally took him on a journey. They trekked right through the Church militant with all its suffering, sadness and pain, straight to Church triumphant

in which his sin-infected body would be changed into a perfect one, his cross would be changed to a crown and where he would live in total freedom, united with all those who had gone before to praise and worship God forever!

It was hard for him to return to earth after that.

But while singing the final hymn, which was his favourite, he felt his spirit soar once more, and he stood with Marian, with his father and mother and all those who had already died in the Lord — stood with all of them "by the sea of crystal, washed in Jesus' blood!" And when, while singing the last stanza ("Unto God Almighty, sitting on the throne"), he saw Mr. Groeneveld raise both his arms high, he was surprised that he didn't detect even the slightest irritation within himself!

"Thank you, Lord," he said. And only the Lord heard him.

As he walked out of the pew and joined the people in the aisle, he felt a tap on his shoulder. It was Mr. Groeneveld. "It was so good to hear you praise the Lord behind me this morning," he said, and added, "Would you like to come over for a cup of coffee?"

And he answered, "Yes, I would love to!"

Poetry

Richard Penner lives in Abbotsford, B.C., but grew up in Saskatchewan. He has been writing poetry for many years. "The urge to write comes to me more often in times when I feel despair, injustice or sorrow than when I'm in a mood of serenity and happiness," he says.

"The words just seem to fall into my mind, sometimes when I'm playing my guitar. The poem 'South Africa' reflects this song-like origin, I think."

Untitled

In the quiet night
I searched my soul
To find an answer.
An aching breast
Called out my quest
A silent cry
In the quiet night.

In the quiet night
You touched my hand
My silent loyal friend.
Uncreased a furrowed brow
Quelled my anxious heart somehow
Held out the guiding light.

Feel the dawning sun
Warm and mellow light
Exorcise the night.
You understand
The longing to belong
And somehow made it right.

Window

I saw an evil man today;
Danger gleamed from his shadowed eyes.
Beyond the cheerful, good-natured smile,
A lecher surreptitiously disguised;
Looking through a store-front window
At a beautiful young girl within,
Bending over a stack of boxes.
His cold black heart was full of sin.

He gave me cause to stop and ponder
A little later in the day.
What gives rise to dark expression,
And what is it makes man this way?
Is he really born so evil?
Or is it something we all learn
In our dealings with each other
When glad affection's rudely spurned?

All in all, I'm feeling grateful
For God's reminder — my inner voice,
And twirl the ring around my finger;
Happy that I made the choice!
Doing sentry duty on the soul,
My conscience let the moment pass
And showed me something terribly foreign
In my reflection in the glass.

The poetry of Richard J. Penner

Dandelions and Daffodils

I can hear the seabird's laugh ...
Sparkling water, far as the eye can see,
A ship out on the horizon,
Three more anchored in the bay ...
Scent of cherry on the
sea breeze ...
North Shore mountains,
Catching clouds and breaking them in two,
The soft green carpet
resilient to the foot-fall
bursts forth in verdant pregnancy ...
The daffodil, still freckled
by the dew!
A grey squirrel suddenly
stops streaking on his way
to inspect an errant dandelion
carelessly dropped by a small boy
while he played.

So close-knit the emotion,
My heart begins to sing,
Walking hand in hand with the one I love,
Through Stanley Park in Spring.

Imagination

I know a place where I can go
And hunt a mastadon,
Or ride a skateboard down a hill
A hundred miles long.
I know a place where ice-cream cones
Ripen on the trees
And pepsi cola raindrops
Are carried on the breeze.
When the afternoon is rainy
And I'm feeling sort of bored,
I can go into a vault
Where the greatest treasure's stored.
Where ducks can talk, dogs can sing
And bicycles grow wings,
Books grow eyes and read themselves.
Imagine, all these things!

South Africa

Not everyone who came here
Was able to survive
The burning sun and civil wars,
And build a brand new life.

Of all the men who came here,
The ones who still remain
Bought with blood and blisters
The settlements they claim.

Fierce, proud, ambitious men
Whose pride will cause a fall,
Whose words and deeds and careful plotting
Might well destroy us all.

They're burning down your factories
And breaking up your jails,
Ripping up the fence posts
And tearing up the trails.

South Africa, South Africa,
White man's back against the wall,
South Africa, South Africa,
You can hear the rebel call

Of a million moving people,
A dark and angry horde
Under the suppression
Of the gun and of the sword.

In the heartbeat of a panther
The street is red as wine,
Another hundred bullets
For standing out of line.

Fierce, proud, ambitious men
Whose pride will cause a fall,
Whose words and deeds and careful plotting
Might well destroy us all.

South Africa, South Africa,
White man's back against the wall,
South Africa, South Africa,
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Anti-revolutionism as an ideology

Seeing that this is the bicentennial year of the French Revolution, we hope to focus a few times this summer on the meaning of the revolutionary ideal. In the light of what has been happening in communist countries recently, where the child of the French Revolution — communism — is in deep trouble, it is good to ask ourselves why revolutionism is always a misguided attempt on the part of human beings to seek freedom, equality and brotherhood. Assistant Professor of History Harry Van Dyke (Redeemer College, Ancaster) has just seen his thesis on Dutch Reformed thinker and politician Groen Van Prinsterer released. We hope to carry a review article on that important publication soon. In the following article, David Koyzis examines anti-revolutionism as an ideology. That, too, is a misguided endeavor, even though it opposes revolution.

Editor

David T. Koyzis

As Reformed Christians who are heir to the legacy of political thought developed by Guillaume Groen van Prinsterer and Abraham Kuyper, we believe that a positive Christian approach to

politics should aim at reformation and not revolution.

Even the most high-minded of revolutionaries, while claiming to root out evil in a radical way and to build something altogether new and

good, underestimate both the goodness of creation and the power of sin on all human endeavours, including their own. Due to God's conserving grace, no society is so totally evil that nothing in it is worth preserving. At the same time, no revolutionary is so totally good that the society he or she wishes to build will be free from evil. In fact, the attempt to build a new and unprecedented social order has often led to the multiplication of evils worse than those found under the old order. In short, revolutionaries are less radical than they make themselves out to be.

For many European Christians of the last two centuries, the French Revolution was the watershed event in the recent history of western civilization. It was the culmination of secularizing trends which had already made themselves felt in the Renaissance and the Enlightenment. And it marked the birth of a succession of mass ideologies, such as liberalism, radical democracy, socialism and communism, which would move in to fill the vacuum left by the decline in allegiance to traditional Christianity. Small wonder, then, that Groen van Prinsterer should have written his famous *Unbelief and Revolution*, which was published, ironically, the very year before another wave of revolutions swept the European continent in 1848.

Yet, we ought to ask ourselves: Can anti-revolutionism itself become an ideology? Can a one-sided focus on the evils unleashed by the French Revolution blind

us to the evils committed by those opposed to it? I believe that it can.

In France there has long been a significant portion of the population which has stood in defiant opposition to the direction as well as the excesses of the Revolution. Many, if not most, of these have been devout Roman Catholic Christians. In the early part of this century such people were greatly attracted to the politics of Charles Maurras and his *Action Française*, which was, among other things, pro-monarchist, anti-semitic, anti-liberal and anti-communist. Even so insightful a thinker as Jacques Maritain, who was later to exert an important influence on the Catholic Christian democratic movements in Europe and Latin America, was initially attracted to that organization before it was denounced by the Vatican in 1926.

According to Catholic philosopher Yves R. Simon, French Catholic sympathy for Maurras, Mussolini, Franco and even Hitler, helped to pave the way for the collaborationist Vichy régime, which ruled France after 1940 as a nazi puppet government. Much more recently, the anti-revolutionary heirs of *Action Française* have given their support to Jean-Marie Le Pen, the leader of the racist National Front, in the first round of the presidential election last May.

Beware of ideologies

In South Africa many of our Reformed Christian brothers and sisters have similarly perverted the anti-revolutionary tradition into an

ideology which is itself revolutionary in the most negative sense. What began out of justified reaction against British imperial domination eventually turned into an ideology which, over the last 40 years, has destroyed the lives of both whites and non-whites in the name of a supposedly free development of separate ethnic cultures. Moreover, fear of one revolutionary ideology, namely communism, has often accompanied the quest to impose racial separation, a goal every bit as utopian and unrealistic as the fabled classless society of Marx and Engels.

As the Dutch Christian economist Bob Goudzwaard puts it, those who follow an ideology are possessed by a goal to which all other things must be made subordinate. This suggests that the dangers of succumbing to an ideology are not just limited to the followers of the French Revolution. It may be that those who are possessed by the goal of opposing the Revolution are vulnerable to the same type of thinking used by the revolutionaries themselves. Thus anti-revolutionaries become quite capable of the same excesses committed by their foes.

Of course, it is not enough simply to be against revolution. Nor is it appropriate to "demonize" the French Revolution in particular, as though it alone were the source of evil in the modern world. Unless we have some idea of what we are *for*, then our anti-revolutionary inclinations are likely to be misdirected and we will become vulnerable to the seduction of ideologies every bit as harmful as those put forth by our opponents.

David Koyzis is assistant professor of political science at Redeemer College, Ancaster, Ont.

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Christians support student uprising in China

BEIJING, China (EP) — Recent weeks have seen political upheavals in China: hundreds of thousands of students rose up with one, unified outcry against an autocratic and conservative communist government wracked with corruption, demanding democracy and freedom and making its leaders the focus of the world's critical eye. In response, the government has finally stepped in, causing a blood-bath in Beijing.

Experts say the struggle for democracy and freedom in China has been going on since the turn of the century and that recent demonstrations were only the culmination of rumblings heard among China's youths for several years. But most of the outside world only became aware of the struggle when over one million protesters assembled in Beijing's Tiananmen Square to voice unhappiness with their leaders and the lack of reforms which threaten their futures.

China's top Protestant leaders threw their support behind the demonstrations for democracy. A statement praising the student protesters was released May 23 by Bishop Ding Guangxun, head of the China Christian Council and the Three-Self Patriotic Movement.

In Nanjing, students from Nanjing Theological Seminary, the nation's main Protestant school, marched with other students in the city, carrying banners emblazoned with their school's name and Bible verses about freedom.

Ding added a personal statement specifically supporting the participation of Chinese Christians in the historic call for democracy. "I am glad that Christians are making their presence felt in these demonstrations," Ding said. "I am very glad the students in the Nanjing Theological Seminary are taking an active part. They not only join the demonstrations but also try to serve their fellow students by sending them drinking water and bread. I understand the Christians of Beijing are playing an active role." In Beijing, students in Tiananmen Square have been joined by Christians, including a man carrying a four-foot cross.

Isolation cracked

China's leaders have often been known for seeking isolation from the rest of the world and keeping foreign peoples, cultures and ideas outside. Over two thousand years ago the Great Wall of China was erected to provide protection against invasions of foreign peoples. In the last century China allowed the Soviet Union to help her

establish communism as the system of government in China.

But true to her character, China allowed differences in ideology to lead to a rift between herself and the Soviet Union, the world's largest communist nation. The Soviet Union had been her ally, but China isolated herself once again. In recent decades, cracks in the wall of isolation seemed to appear and in 1971 China, which seemed to be coming up to speed with the technologically advanced Western world, was admitted into the United Nations.

When Deng Xiaoping replaced Mao Tse-tung as Chinese leader in 1977, he promised the country economic and technological modernization and the people freedoms they had not had before. The U.S. and China normalized diplomatic relations on the first day of 1979. Just this month, China welcomed Soviet leader Mikhail Gorbachev in Beijing. It was the first Sino-Soviet summit in nearly three decades.

But the unrest that accompanied and followed Gorbachev's visit and the ruthless crack-down on protesters and citizens by troops reveal that China is still in need of reforms and still in a state of major change.

Society without religion?

Communist governments tend to be hostile to Christianity and to all religions, hoping to build a system of government that is focused on society and people alone, excluding God. When China, after years of internal struggle, fell to a Communist form of government in 1949 under Mao, churches and other places of worship were destroyed or converted to other uses. Missionaries were forced out and Chinese believers in Christ were forced to form

underground churches.

The ban on religion was very effective, says Henry He of Minnesota. He moved to the U.S. seven years ago to complete a graduate degree and stayed to work as a civil engineer. He recalls that as a child he had no religious education, and when he came to the U.S. he was completely unfamiliar with the Christian faith. "The government tried to create a society with no religion," says He. "When a kid grows up with no knowledge of religion he never questions." But when the gospel was explained to him, He says he made a commitment to Christ.

Much has changed in China since He left, he admits. "Since I left a lot of churches started to open." In the last decade, the Three-Self Patriotic Movement (TSPM), a government-approved Christian Church, was founded in Shanghai and today claims three million adherents across China. A larger body of believers, forming what are known as "house churches," also exists, but outside the registered church. House churches reportedly have 25 to 30 million adherents throughout the nation.

"Unregistered churches are unwilling to get registered because they don't trust TSPM," explains Dr. Isaac Tam, director of Chinese studies at Wheaton Graduate School. "They don't want their names in the hands of the government so that one day if there is a reversal of the tide they can be on the black list and be arrested and imprisoned."

But reported persecution of such churches and individual members "are isolated cases," insists Tam. "It is extremely difficult to make a statement of all China — every region



Photo: Peter Turnley

Students erected a "goddess of democracy" in Tiananmen Square.

differs." Some regions experience a strong tension between government officials, police, and Christians, while others experience very little or none at all. "In some rural areas [the house churches] can do what they want," Tam says. "By and large, I don't think [persecution] is widespread. It's not an organized, nationwide persecution."

Change will come slowly

The greatest difficulty that Christians currently face in China is the lack of personal freedoms, particularly freedom of speech, according to Tam. Although the Chinese constitution guarantees religious freedom, "what is meant by religious freedom is personal freedom," explains Tam. "A person can believe in Jesus or not. It is totally personal. But they cannot go on the street and evangelize."

Although students, recently joined by thousands of workers, did not demand freedom of religion in

particular, they demanded freedom of the press, freedom of assembly, and freedom of speech including creative art and writing. Christians will benefit from this, says Tam. "I tend to be optimistic," he says. "I think China will enjoy more freedom and as a result Chinese Christians will benefit. If there are further reforms there will be improvement and expansion of religious freedom in China. If there is freedom of the press we will see Christians writing and distributing."

Tam says he cannot predict how quickly such changes will take place in China. "I would say political freedom will come but will come slowly. We must see this in context. We cannot expect changes overnight or over the next year or so. That would be too quick."

"The most important thing on the minds of Christians should be to pray for China," says Brent Fulton, the U.S. director for China Ministries International based in Hong Kong. "We feel powerless but we can pray."

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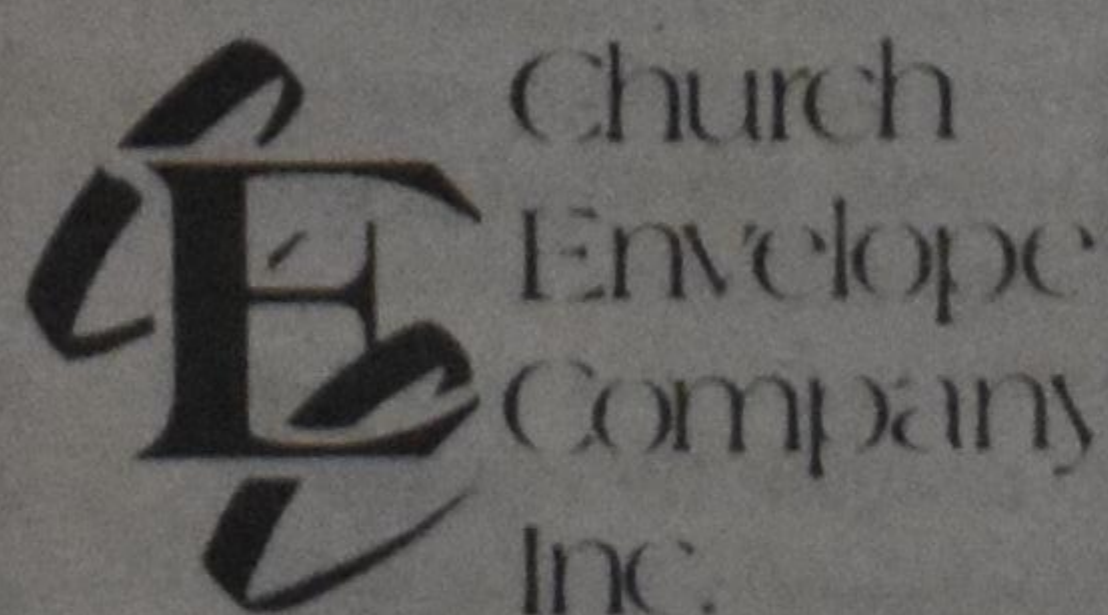
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Dear P and M:

I want to begin by congratulating you on the commencement of this advice column. I think it's a great idea!

As a child, my boyfriend was molested by his much older brother, who has not been living in the city for years now. This is obviously a source of deep pain and hostility towards the brother. I love my boyfriend very much and want to help him deal with this, but I don't know what I should do. This problem merits more than just my support, because I don't have the insight to deal with this properly. I'm afraid that if my boyfriend doesn't work this out soon, it will continue to eat away at him and disturb other areas of his life too in the future. What should I do for him?

Dear Sharing the Pain:

Your boyfriend has trusted you enough to share his deepest pain with you. Breaking the silence is a significant first step towards healing.

Now he needs to be encouraged by you to seek professional help from someone qualified to deal with sexual abuse. A family doctor can recommend someone in your area. He can also alert you to local support groups for incest victims.

We agree with you that he has to deal with the anger and the guilt that can consume victims of sexual molestation. Unresolved abuse negatively affects many other areas of a person's life.

Sexual abuse splits a person in two. As a child he probably had like/dislike feelings about his initiation into sex. Today, as a young man, he probably has love/hate feelings towards his brother. The urge to disown him for robbing him of his childhood innocence is coupled with the longing to hear his brother say he's sorry so they can be close again.

Over the years he may have seriously wondered whether he was straight or gay. Who he is as a person has been profoundly affected by his sexual history. In the face of such inner confusion there is an urgent need for the Lord to pull the different halves of his life together and make him whole.

When you suggest counselling, he may wonder what's in store. Typically, it will involve a painfully hard focusing on the abuse, including a reliving of the details. After this, one of two things will happen. He may be able to put his guilt and anger behind, or he may need to confront his brother before he can set his hostility aside. Such confrontation can lead to reconciliation if the abuser is repentant and remorseful. More often than not, there are denials and the Lord has to help victims with forgiveness and forging ahead without reconciliation with the guilty party. This is the wholeness that Christ holds out to your boyfriend throughout this painful process.

As for you, go to the library and research the material on incest. Your insight will deepen and your ability to support your boyfriend will grow.

You are a wonderful friend to him. You are there for him as a listener and as someone who's willing to get involved. Whatever happens to

your relationship, you may know that the Lord has used you to move your boyfriend towards healing.

Dear P and M:

My six-year-old son has become totally undisciplined ever since his father divorced me three years ago. [In the past] my son and I had a very close relationship.

Since he started Grade 1, however, he has become unmanageable. What should I do with him, since I don't want to lose his love for me and I don't want to hurt him?

Dear Single Mom:

Parenting is a difficult task, let alone single-parenting. How can you discipline like a mom when your child has become a friend and emotional support in addition to being your son?

Therein lies the problem. The Lord has given us specific roles and relationships in our families. Your primary assignment is to be a parent, which leaves your child free to be, well, a child! The divorce has made his life emotionally complex. He needs and deserves a childhood that is simple, safe and secure.

An "undisciplined" child needs the steady discipline of a caring parent who dares to set limits and say no. An "unmanageable" child wants to know that his mother *can* manage.

You will not lose his love as you fear. He will not lose his mom as he fears. The loss of a husband and father has left both of you with some insecurity. Grade 1 represents another separation in your lives and both of you are very anxious.

Adding to the problem is your son's feeling that he's different. Everyone else has two parents at home, he thinks. He's different so he acts out. That's kids' logic.

Now is the time to let him know that he's normal and that he also has a parent who will be strong for him. Let him make friends at school and come home to a firm and loving mother.

Don't try to do it alone. Get support from other single parents (e.g., groups within your church or community such as Parents without Partners). Express your fears in the company of couples who are close to you and get both the male and female perspectives.

Recent studies strongly advise divorcing families to seek counselling before and after the marriage break-up. The children especially stand to benefit. Counselling allows them to deal with their confused feelings. It also reassures them that their parents are able to talk to another adult. This lessens the load on little six-year-old shoulders.

Please be a parent for him now. You will savour his friendship in the future.

Peter and Marja Stofstra are a pastor and wife team who live in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Willy Suk-Kleer, Bert Witvoet.

Billy Graham addresses distinguished British leaders at London's Guildhall

Historic facility's prestigious audience gathers to hear first Protestant preacher to speak there in 900 years

LONDON, Eng. (BGEA) — Over 700 of Britain's top political, business, academic and civic leaders, as well as social and entertainment personalities and members of the royal family, filled the historic Guildhall in London to overflow two weeks ago. They came to an elegant black tie dinner to hear evangelist Billy Graham speak on "the purpose and meaning of life."

This was one of the most distinguished gatherings Graham has ever addressed in Britain, a virtual "who's who" which included all of the joint chiefs of staff and other heads of military as well as many of Mrs. Thatcher's Cabinet and staff.

In introducing him before he spoke, Sir Kenneth Cork, one of Britain's leading businesspeople and former Lord Mayor of London, said it was one of the most prestigious gatherings he had ever seen in the Guildhall and that Graham was invited to bring an evangelistic message. According to Guildhall officials, Graham may be the first-ever Protestant clergyman to speak there in its 900-year history.

"I hope Mr. Graham keeps his message simple," Cork said. "That is what we need —

the simple gospel."

Graham's 25-minute address focused on recent tragedies that have shaken Britain such as the football and subway disasters and the crash of Pan Am flight 103. He also spoke candidly about the growing problems of crack and substance abuse, homelessness and other ills of society. His strongest challenge, however, was of a personal nature, stressing that each individual is given a choice about life and the future.

"The unexamined life is a life not worth living," he said, quoting the Greek philosopher, Plato, before clearly outlining four steps to peace with God. "I challenge you to go home tonight and think about your life and your relationship to God."

Though an invitation-only affair, this event was Graham's first public appearance as part of Mission '89, a series of evangelistic meetings in three stadiums in London, some of which will also be carried to 230 centres throughout the British Isles and on national television networks of 28 countries in Africa. It will be the most extensive evangelistic campaign Graham and his team have ever undertaken anywhere in the world.

Democratic struggle in Upper Canada dramatized at Black Creek Pioneer Village

TORONTO (MTRCA) — The struggle for democracy in 19th-century Upper Canada is portrayed this summer at Black Creek Pioneer Village, as Theatre-on-the-Move presents "The Boy with an R in His Hand."

The play is an adaptation by Raymond Storey based on the James Reaney children's book of the same name. The play opens July 1 and continues until Labour Day. Performances are scheduled Tuesday to Sunday at 1 p.m. and 3 p.m. The play will also be performed on holiday Mondays. (There will be no performances Tuesday, July 4, and Tuesday, August 8.)

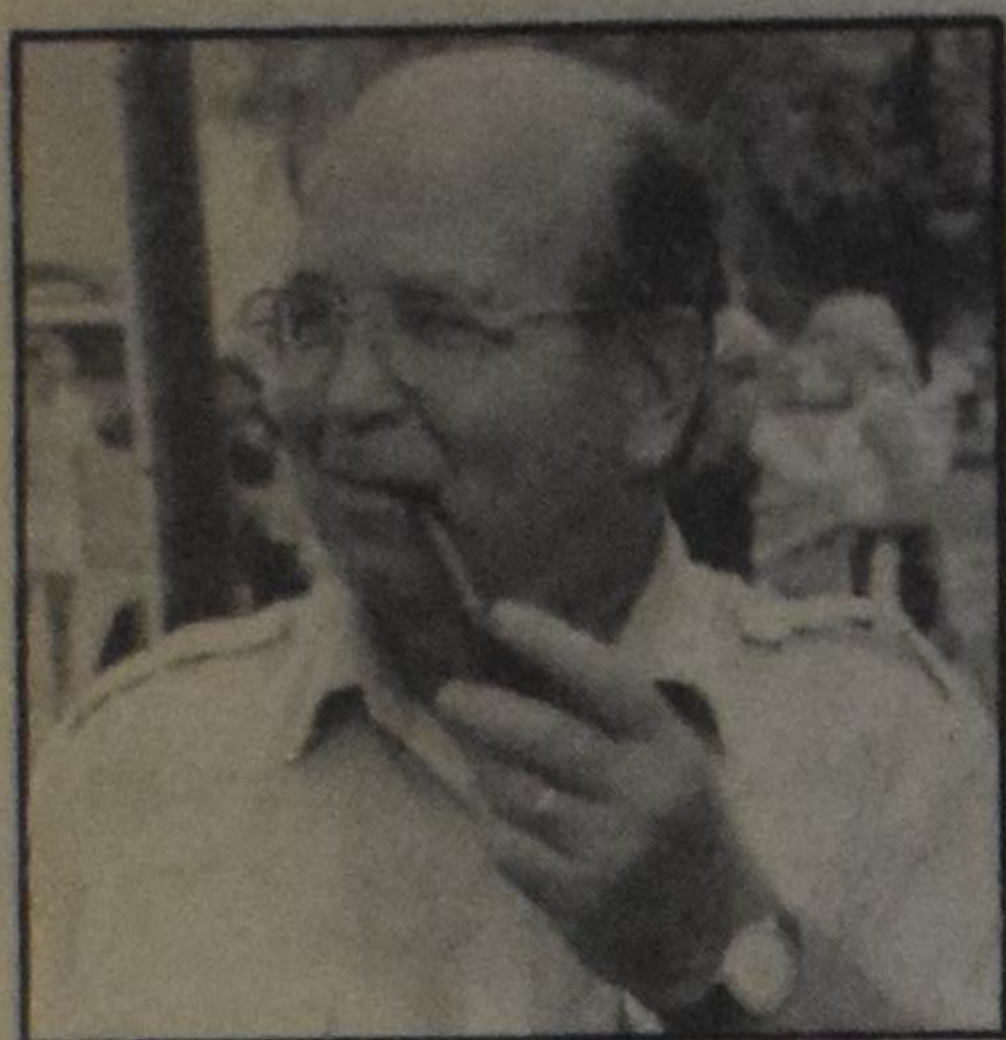
"The Boy with an R in His Hand" is about Alec Buchanan, who moves to York (Toronto) in 1826. Alec meets William Lyon Mackenzie, the reform-minded firebrand who publishes *The Colonial Advocate*. Mackenzie takes Alec on as his printer's

apprentice, and together they publish the newspaper that angers the Family Compact.

Members of the Compact retaliate by smashing Mackenzie's printing press and throwing it into the lake. Alec can save only one piece of lead — the letter R.

"The Boy with an R in His Hand" is free with admission to the village. The production is presented with the assistance of the Municipality of Metropolitan Toronto, the City of North York, and the Ontario Arts Council.

Black Creek Pioneer Village is located at Jane Street and Steeles Avenues. For more information, call (416) 736-1733.



Comment with a wink

Herman de Jong

A tree- and church-planting generation

Nowadays some young people plant churches during the summer; others plant trees. My tall son Paul, with some 15 other Redeemer College students, belongs to the last group. They will have smaller student loans to pay off after college; for, unlike in church planting, there's good money in tree planting. However, both groups do fine work in God's Kingdom. Restocking the earth is just as important as restocking the Church. We need oxygen until the last trumpet sounds, and there must be Christians around to hear the call.

Actually, I think it's horrible that students, after a hectic college year, must work so hard during the summer to earn part of their tuition fee. That was different when I was a student of sorts. I can't remember that my parents ever complained about my teachers college tuition. I guess a nice Dutch government came more than half-way. But even I had to work during the summer — be it for different reasons.

No visible results

My dad thought that a stint of wrestling with the soil would steel body and soul and make one more appreciative of those who must do so for life. Thus he put brother Stan and me to work along a narrow canal which had to become an asphalt road.

They do strange things in the Netherlands: most sidewalks used to be ditches and where cars now zoom along people used to skate. Anyway, we had to shovel sand into that canal. We were the first specimens of front-end loaders!

We never saw the fruit of our labours. Like Noah of old we searched for soil sticking out above the water, a tiny dry spot, where a pigeon would greet us one splendid summer morning. But, after six weeks of monotonous, back-breaking work, waterfowl still scampered across the water's surface when we came to work. I told son Paul that tree planting couldn't be any harder, but at least he would be able to see what he was doing.

Well, I'm proud of our tree planters. They are young people with a vision. Back in

college or university, listening to a lecture, they can proudly think: I planted thousands of trees to be able to hear all this.

But mothers have a hard time when their sons or daughters prepare to go tree planting. So many undefinables to worry about! Long johns or short johns? Leather shoes or rubber boots? Does a mosquito repellent also repel black flies? In these days of preparation it's not uncommon for fathers to be unable to go to sleep: mothers toss and turn as they mull over a long list of items which will make life more bearable for their darlings who will soon find themselves on the outer edge of civilization.

Finding motivation

Paul has been gone for three weeks now. We finally received his first letter. It makes sense: he couldn't hold a pen in his hand during the first week. Even the penmanship of this first letter shows clearly that he wasn't too sure whether he held a pen or shovel between his cramped fingers.

Yes, he writes, *we have showers here. We can take one every night but I rarely do. The food is superb. This camp has the reputation of treating its planters like kings. My sleeping bag is great. I've not suffered a cold night yet.* Sniff, sniff, goes his mom on the other side of the kitchen table where, naturally, she reads the letter first.

Everything I have is quite dirty and sweaty. The work is hard and demanding. Planting is a very psychological job. [Maybe we will have a psychologist in the family.] You must always demand more of yourself. [Stan and I didn't when we filled that dumb canal.] You have to get your motivation in place. Money is the main motivation, which I find hard because I hate to make money the sole end of it all. So, I find other motivations to keep me going. Everything is very simple and straight. Even this is hard to adapt to, especially after such a hectic semester at school. [Oh, Redeemer, Redeemer ... when will you be like The King's?] After work you can barely walk and you are dead tired. I tried to learn some Dutch [he's planning a trip] but that requires so much

energy. [You don't say!] It is even impossible to think! Physically, I'm doing well. I seem to have a stronger back than Dad. Every day I realize how blessed we are and how many extras we have that we deem necessary when really they are not. Love, Paul.

Tree planters ... church planters. The core of tomorrow's solid Canadian



Photo: Living and Learning

"My dad thought that a stint of wrestling with the soil would steel body and soul and make one more appreciative of those who must do so for life."

Christianity. My intuition senses that you will do better than my generation. Doing

more and talking less!

Herman de Jong lives in Jordan Station, Ont.

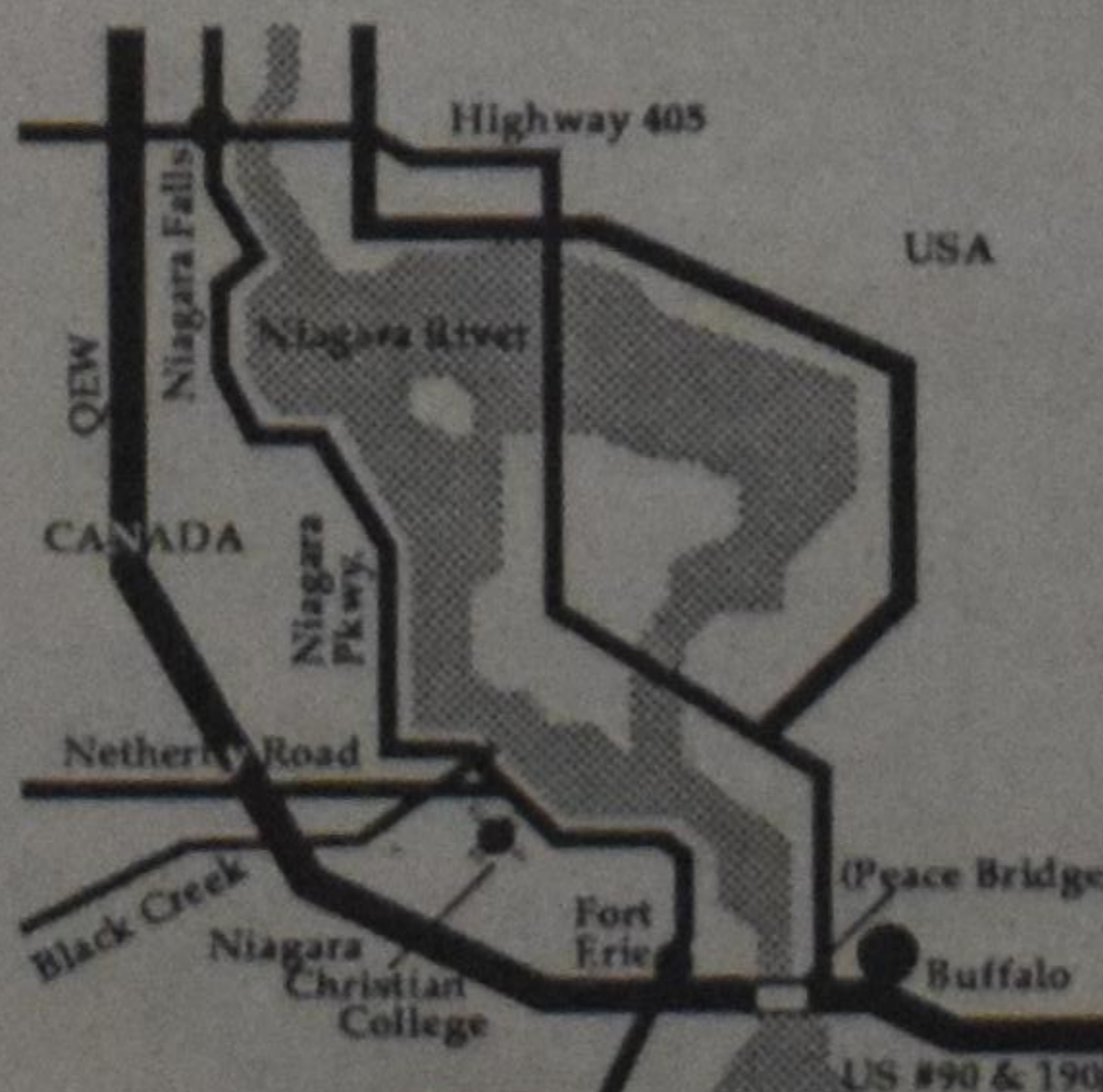
Join over 1000 fellow Christians at the 31st Annual Institute for Christian Studies NIAGARA FAMILY CONFERENCE August 4-August 7, 1989 at Niagara Christian College

KEYNOTE SPEAKER:
Dr. Harry Fernhout,
Senior Member,
Philosophy of Education
Sunday's preacher
Dr. Cal Seerveld,
Senior Member
in Aesthetics

Presentations by:
Ballet Magnificat



THE INSTITUTE FOR CHRISTIAN STUDIES
is a Christian graduate school, which seeks to develop scripturally-directed learning. For the past 30 years, ICS has sponsored family conferences to share the fruits of graduate work at the grassroots level.



SCHEDULE OF EVENTS

Friday August 4, 1989
5:00 pm Registration
7:00 pm Storytelling
8:00 pm Opening of the conference
Singsong

Saturday, August 5, 1989
9:00 am Devotions and hymnsing
Plenary session: Dr. H. Fernhout
11:15 am Coffee break
10:45 am Workshops
12:30 pm Lunchtime
2:00 pm Workshops
4:00 pm Sports & games
7:30 pm Ballet Magnificat
9:00 pm Folk dancing with Norman Van Dyke
Movie

Sunday, August 6, 1989
10:15 am Hymnsing
10:30 am Worship service
Sermon: Dr. C. Seerveld and with Rev. Peter Slofstra of Jubilee CRC, St. Catharines
2:30 pm Workshops
7:00 pm Worship service
9:00 pm Songfest

Monday August 7, 1989
9:00 am Hymnsing and devotions
9:30 am Workshops
1:30 pm Plenary session: Dr. H. Fernhout
2:30 pm Closing of the conference
Departure

INTRODUCTION TO WORKSHOPS

Human beings are not born 'ready to serve.' Rather, each new generation needs to be initiated into our culture's way of life. Our children need to gain a share in our collective memory of what people in our community have come to know as important and valuable. Growing persons need to develop a sense of vision — something worth living for — to guide them into the future. Through education, which is a lifelong process, we make a concerted effort to shape the vision and memory of each successive generation.


Christians today are called to be disciples of Jesus Christ in the midst of a secular culture. Join over 1000 fellow Christians as together we explore this year's theme:

Educating disciples SHAPING MEMORY AND VISION

Enjoy:
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• workshops
• inspirational lectures
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• Ballet Magnificat

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Classified rates	Births	Anniversaries	Anniversaries	Anniversaries
Births \$25.00 Marriages & Engagements . \$30.00 Anniversaries \$35.00 2-column anniversaries \$60.00 Obituaries \$35.00 Notes of thanks \$25.00 Birthdays \$25.00 All other one-column classified advertisements: \$10.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number, \$25.00 extra. Photos: \$15.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.	STROOBOSSCHER: Rick and Della praise God for the birth of their first child THALIA JOY born on May 29, 1989. Thalia is the fifth grandchild for Mrs. Amy Van Dokkumburg and the first grandchild for Mr. and Mrs. Marc and Dorothy Strooboscher. Home address: 102-383 Albert St., Waterloo, ON N2L 3V2.		Velp Victoria 1939 June 21 1989 With thanksgiving we announce the 50th wedding anniversary of our parents WERNART and JOHANNA VAN DEVENTER (nee Soellink) Happy anniversary from their children: Wernart & Gerda van Deventer — Lacombe, Alta. Ria & Hans Beck — Victoria, B.C. Wilma & Jim Boer — Prince George, B.C. Johanna & Steve Halls — Salmon Arm, B.C. 12 grandchildren and one great-grandchild. Home address: 630 Broadway Ave., Victoria, BC V8Z 2G4.	1954 Jarvis 1989 "A cord of three strands is not quickly broken." (Eccles. 4:12b) With thankfulness to the Lord, on June 24, 1989, we hope to celebrate with our parents and grandparents their 35th wedding anniversary. JOHN and GERDA VELDHUIS (nee Hoekjen) Love and congratulations from all your children and grandchildren: Trudy & Davis Miedema — Waterford Ryan, Joel, Kristen, Aaron Harry (deceased) Brian & Jenny Veldhuis — Waterford Justine Chuck & Julie Veldhuis — Fenwick Ron & Grace Veldhuis — Jarvis Paul Veldhuis & Irene Siofstra (fiancee) — Orillia Ann & Carl Buys — Beamsville Carl Rita Veldhuis — Jarvis Home address: 96 Main St., Jarvis, ON N0A 1J0.
OBITUARIES Obituaries should be composed as they are to appear in <i>Calvinist Contact</i> . A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion. The \$35.00 rate for obituaries covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$10.00 per column inch.	MARriages DYKSTRA-SCHURINGA: Thankful to the Lord who has brought them together, we, Mike and Helen Dykstra of Clinton, Ont., and Ralph and Margaret Schuringa-Pypker of Bowmanville, Ont., announce the forthcoming marriage of our children RUTH ANN and ERICK JOHN The celebration will take place on June 24, 1989, at 11 a.m. in Clinton Chr. Ref. Church with Pastor Homer Samplonius officiating.	THUNDER BAY, ONT. JUNE 29 1989 It is with great joy and thankfulness to the Lord that we announce the 50th wedding anniversary of our dear parents and grandparents BINDERT and TJITSKE POSTUMA (nee Sybesma) Wedding Text: Psalm 37:5 "Commit your way to the Lord; trust in him, and he will act."	1954 June 12 1989 With joy and thanksgiving to our God, we hope to celebrate the 35th anniversary of our parents and grandparents ROBERT and OTTINA VERSTEEG (nee Van Donkersgoed) We pray that the Lord will bless and keep you in the years to come. Alfretta & Rob VanderHeyden — Fordwich Aileen & Bill Hern — Belleville Marion & Steve Burn — Woodstock Art & Jenny Versteeg — Gorrie Tena & Bill Groot Nibbelink — Komoka Albert & Marj Versteeg — Heidelberg Shirley & Gerry VandenBerg — Grimsby Nancy Versteeg — Dorchester Margy Versteeg — at home Rob Versteeg — at home Home address: R.R.#2, Gorrie, ON N0G 1X0.	1954 June 16 1989 "Then Moses said to him, 'If your presence does not go with us, do not send us up from here.'" (Ex. 33:15) With thankfulness to the Lord, we announce the 35th wedding anniversary of our parents and grandparents TONY and MARGARET BOER Congratulations, Dad and Mom, Opa and Oma! On this special occasion, we thank you for your example of love and devotion to one another and your love to us expressed in so many concrete ways. Above all, thank you for modelling the peace that is ours in the presence of God. May he continue to bless and sustain you in the future. Cathy & Mark Smith — Wyoming, Ont. Shannon, Patrick, Tommy Fred Boer & Lorna Rourke — Guelph, Ont. Edith-Ann & Harry Poort — Wyoming, Ont. Darryl, Stephanie, Mallory Rick Tony — Hamilton, Ont. Teresa We plan to celebrate this happy event with an open house on Saturday, June 17, 1989, from 2:30-4:30 p.m. at Wyoming Chr. Ref. Church, the Lord willing. We invite all relatives and friends to come and share our joy! Home address: R.R.#3, Wyoming, ON N0N 1T0.
NEWLYWEDS Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$15.00 and the couple's future address. Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2W 1A1. Phone: (416) 682-8311 FAX: (416) 682-8313	LEISTRA-VAN GURP: Mr. and Mrs. Klaas and Etty Leistra and Mr. and Mrs. Neil and Teresa Van Gulp are thankful to announce the wedding of their children ANGWEN JEAN and MICHAL NEIL The wedding will take place, the Lord willing, on Saturday, June 17, 1989, at 11 a.m. in London First Chr. Ref. Church. Rev. W. Brouwer and Rev. Wm. Renkema officiating.	Children and grandchildren: Ann & Cecil Haagsma — Salford, Ont. Caroline & Jeff Chapman Trudy Elaine Sarah Ray & Jane Postuma — Winnipeg, Man. Joan & Mike (fiance) Ron Tim Lynette John & Marge Postuma — Caledonia, Ont. Ted Christine Michelle Laura Sarah Wilma & Tony Kempe — Thunder Bay, Ont. Emma Ben & Patricia Postuma — Thunder Bay, Ont. Justin Brandon Seamus Home address: 403 White Park Road, R.R. #1, Thunder Bay, ON P7B 5E2. (807) 935-2488	1954 June 28 1989 With thanks to God, we are happy to announce the 50th anniversary of our dear parents HARM and JANNA BLOK (nee Dijks) We pray that the Lord will bless and keep you in his care for many years. With love from your children: Chris & Art Martel — Morrisburg, Ont. Clara & Clifford Hall — Brinston, Ont. Jennie & Lloyd Hall — Iroquois, Ont. Enid & Tom Garswood — Johnstown, Ont. Betty & Fern Byrd — Brockville, Ont. Garry & Judy Blok — Iroquois, Ont. Tina & Donald Sypes — Morrisburg, Ont. Keith & Donna Blok — Williamsburg, Ont. John Blok — Morrisburg, Ont. Jim & Michele Blok — Thorhild, Alta. 33 grandchildren and 20 great-grandchildren. Open house on Saturday, June 24, 1989, at Morrisburg Civic Centre, Morrisburg, Ont., from 1-4 p.m. Your presence will be the greatest gift of all. Home address: 59 Augusta St., Morrisburg, ON K0C 1X0.	Ten Post Wyoming 1954 June 16 1989 "Then Moses said to him, 'If your presence does not go with us, do not send us up from here.'" (Ex. 33:15) With thankfulness to the Lord, we announce the 35th wedding anniversary of our parents and grandparents TONY and MARGARET BOER Congratulations, Dad and Mom, Opa and Oma! On this special occasion, we thank you for your example of love and devotion to one another and your love to us expressed in so many concrete ways. Above all, thank you for modelling the peace that is ours in the presence of God. May he continue to bless and sustain you in the future. Cathy & Mark Smith — Wyoming, Ont. Shannon, Patrick, Tommy Fred Boer & Lorna Rourke — Guelph, Ont. Edith-Ann & Harry Poort — Wyoming, Ont. Darryl, Stephanie, Mallory Rick Tony — Hamilton, Ont. Teresa We plan to celebrate this happy event with an open house on Saturday, June 17, 1989, from 2:30-4:30 p.m. at Wyoming Chr. Ref. Church, the Lord willing. We invite all relatives and friends to come and share our joy! Home address: R.R.#3, Wyoming, ON N0N 1T0.
Thanks	PRAAMSMA-BUSS: Rev. and Mrs. Herman Praamsma of Rexdale, Ont., and Mr. and Mrs. August (Gus) Buss of Woodbridge, Ont., are pleased to announce the marriage of their children TINA and ADRIAN The marriage will take place, the Lord willing, on Saturday, July 1, 1989, at 3 p.m. in Maranatha Chr. Ref. Church, Woodbridge, Ont. Rev. H. Praamsma officiating. Future address: 48 Waymar Heights Blvd., Woodbridge, ON L4L 2P7.			
DE VRIES: Bertus and Dora de Vries (nee Denekamp) would like to thank everyone who helped celebrate their 50th wedding anniversary on Saturday, May 20, 1989. Your presence at the reception as well as your cards, flowers and tokens of love were greatly appreciated. Home address: 27 Meadowlands Dr., Nepean, ON K2G 2R3.				
Births	Anniversaries			
BERGSTRA: Tom and Wilma (nee Vanderlugt) praise God, the giver of all life, for the birth of their third child THOMAS GRAHAM on Apr. 21, 1989. Graham is a brother and future sparring partner for Caitlin and Peter and a grandson for Mr. and Mrs. J. Bergstra of Shallow Lake, Ont., and Mr. and Mrs. M. Van Waveren of Veenendaal, the Neth. Great-grandparents are Mevr. A.M. Prins of Honselersdijk, the Neth. and Mevr. M. Bouma of Blauwhuis, Friesland. Home address: 1065 Telfer Rd., Sarnia, ON N7T 7H2.	Montreal Montreal 1954 1989 35 years On July 3, 1989, the Lord willing, we will celebrate the 35th wedding anniversary of our parents and grandparents FREDERICK and MARTINA DROK (nee Vermey) We thank the Lord for our parents' 35 years of marriage and our prayer for them is God's continued blessing and nearness throughout the coming years. Their thankful children: Dave & Belinda Drok — Barrie, Ont. Kristen, Rachelle Home address: 239 Kensington St., Apt. 701, Westmount, PQ H3Z 2H1.			
DROST: "Yes, the Lord will give what is good." (Ps. 85:12) Bram and Jennifer (nee Bill) thank God for the arrival of their first child, a healthy baby girl ALANNA EVAUGHN Born May 24, 1989, weighing 8 lbs. 6½ oz. Sharing in our joy are grandparents Peter and Sharon Drost of Tillsonburg, Ont., Louis and Martha Bill of Jarvis, Ont. and great-grandparents John and Patricia Hogeterp of Townsend, Ont. Home address: 227 Toke St., Timmins, ON P4N 6V3.	Hammond, Ind. Nepean, Ont. 1964 1989 Together with their children, Sonja and Heidi JOHN and JOYCE KERSSIES give thanks to God that on June 6, 1964, they were united in marriage and they rejoice that throughout these past 25 years of marriage they have experienced the rich love of the Saviour. With their children, relatives and friends they celebrated their 25th wedding anniversary on Saturday, June 10, 1989, in Calvin Chr. Ref. Church, Ottawa/Nepean, Ont.			

Classified

Anniversaries	Obituaries	Personal	Accommodations	Teachers	
<p>1949 June 17 1989 Psalm 127:1 With joy and thankfulness to our heavenly Father, we announce the 40th wedding anniversary of our parents and grandparents</p> <p>WALTER and GINNY DONKER (nee Hoogezand)</p> <p>Arrie & Gaye Donker — Fenwick Jeffrey, Gregory, Stephanie John & Barb Donker — Ridgeville Alisa, Stephen, Casandra, Julienne</p> <p>Martin Donker — Toronto Opportunity for congratulations will be available at an open house on June 17, 1989, from 2-4 p.m. in Bethany Chr. Ref. Church, Balfour St., Fenwick. Home address: 858 Canboro Rd., Fenwick, ON L0S 1C0.</p>	<p>We were all saddened by the passing away of a dear member</p> <p>NELLIE DOUMA</p> <p>at the age of 54 years, on June 3, 1989. Her quiet and serving way of life is an inspiration to us all. May God comfort her loving family. Matt. 25:34-36.</p> <p>On behalf of ACT for TT (Assistance, Care, Thoughtfulness for Triple Towers), Theresa Molenhuis, President Annie De Haas, Secretary</p> <p>At Varseveld, the Netherlands, on Wednesday, May 3, 1989, the Lord called home to be with him forever, our mother, grand- and great-grandmother</p> <p>FREDERIKA KRAAYENBRINK (nee Lammers)</p> <p>at the age of 90 years.</p> <p>Her husband Evert Jan Kraayenbrink predeceased her in 1949.</p> <p>Dear mother of: Dina Buksink-Kraayenbrink — Westerdorp, the Neth. Aaltje & Henk Wisselink — Aalten, the Neth. Bernard & Aleida Kraayenbrink — Varseveld, the Neth. Herman & Johanna Kraayenbrink — Port Lambton, Ont. Riek & John Bosman — Tupperville, Ont. John & Ina Kraayenbrink — Port Lambton, Ont. Everet & Irene Kraayenbrink — Port Lambton, Ont. Gordon & Anna Kraayenbrink — Port Lambton, Ont.</p> <p>Predeceased by a son, Henk, in 1964. Survived by 41 grandchildren and 61 great-grandchildren. Funeral services and burial at Varseveld, the Neth., on June 5, 1989.</p> <p>Correspondence address: R.R.#1, Port Lambton, ON N0P 2B0.</p>	<p>Het Consulaat-Generaal zou gaarne in contact willen komen met de navolgende personen:</p> <p>VAN BEMMEL, Cornelis (Kees), geboren te Hernen, Gelderland. Thans ongeveer 66 jr. oud. In Nederland van 1947-1954 gewerkt hebbende voor de toenmalige Amsterdamse Bank te Amsterdam. Daarna naar Canada geëmigreerd met bestemming Calgary, Alta. Naam van zijn echtgenote is Hanny. Mogelijk is betrokkene naar de V.S. met name California verhuisd.</p> <p>MEYER-PALM, Gerritje, geboren op 1 augustus 1909, gehuwd met de heer C. Meyer;</p> <p>MEIJER, Wilhelmina, geboren op 17 oktober 1932.</p> <p>MEIJER, Hendrikus Gerrit, geboren op 13 april 1934.</p> <p>MEIJER, Gerritje, geboren op 12 oktober 1935.</p> <p>MEIJER, Cornelis, geboren op 25 augustus 1938.</p> <p>MEIJER, Johannes Eduard, geboren op 14 juni 1941.</p> <p>MEIJER, Jan, geboren op 29 november 1943.</p> <p>MEIJER, Gradus, geboren op 15 maart 1946.</p> <p>Het gezin Meijer is naar Canada geëmigreerd in 1954 met bestemming Burlington, Ont.</p> <p>HONIG, Willem Gerardus, geboren op 6 november 1943 te Amsterdam. Betrokkene is in 1963 met ouders en overige familie naar Canada geëmigreerd. Heef eerst in Halifax en later in Toronto gestudeerd voor onderwijzer.</p> <p>Familieleden/nabestaanden van: VELTMAN, Alexander, geboren te Hilversum op 26 februari 1927. Laatste correspondentie adres: P.O. Box 2093, station "B", Scarborough, Ont. Betrokkene is inmiddels overleden.</p> <p>Netherlands Consulate General 1 Dundas St. W., Suite #2106, Box 2 Toronto, ON M5G 1Z3 Tel. (416) 598-2520</p>	<p>Room and board available close by Fanshawe College, London, Ont. in happy Christian home. Call (519) 451-6787.</p> <p>A 17-year-old female planning to attend Georgian College in Barrie is looking for room and board by the end of August. Please contact Simone Struiksma at (416) 562-5238 or write 3372-2nd Ave. Louth, Vineland Station, ON L0R 2E0.</p> <p>Shared apartment available in Toronto. Good location, close to University of Toronto. Female student, over 21, preferred. Available July 1, 1989. Call Helen at (416) 921-7929.</p> <p>Parent and child looking for a two-bedroom apartment in north end of St. Catharines, preferably close to Beacon Chr. High School. Must have private entrance, willing to pay up to \$400 per month, can supply excellent references. Please reply to Mrs. Gussie Gowans, 52 Parkview Rd., St. Catharines, ON L2M 5S2. Phone (416) 935-0355.</p>	<p>BELLEVILLE, Ont.: Belleville & District Christian School is in need of a Grade 3/4 teacher. Please forward letters of application to: Belleville & District Christian School, R.R.#5, Belleville, ON K8N 4Z5. Martin VanDyk, Principal. Phone (519) 962-7849.</p> <p>FRUITLAND, Ont.: John Knox Memorial Christian School seeks applications for a part-time resource room teacher for the 1989/90 school year. Please contact Mr. J. de Jager, Principal, for further information and application forms. School address: Box 27, Fruitland, ON L0R 1L0. Phone (416) 643-2460.</p> <p>HAMILTON, Ont.: Calvin Christian School invites applications for a part-time art teacher. Currently this position is one day per week for Grades 5-8, but we would also consider splitting this assignment. Please send resume to: Mr. A. Ben Harsevoort, Principal, Calvin Christian School, 547 West Fifth St., Hamilton, ON L9C 3P7. Tel. (416) 388-2645.</p> <p>LONDON, Ont.: London District Christian Secondary School requires a part-time visual arts teacher beginning September 1989. Please send letter of application and resume to Mr. H. Kooy, Principal, 24 Braesyde Ave., London, ON N5W 1V3. Phone (519) 455-4360.</p> <p>LUCKNOW, Ont.: Lucknow District Christian School requires a teacher for the Grade 1/2 classroom or for the Grade 3/4/5 classroom. Send application and resume to: Principal, Etty Broer, Lucknow District Christian School, Box 550, Lucknow, ON N0G 2H0.</p> <p>NEWMARKET, Ont.: Holland Marsh Dist. Chr. School is still in need of a Grade 8 teacher for the 1989/90 school year. This can be a half- or a full-time position. Please send any inquiries and applications to: Corrie Bootsma, Vice Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9. Phone (416) 775-3701.</p> <p>PRINCE GEORGE, B.C.: Cedars Christian School requires part-time qualified teachers in the following areas: Japanese language instruction (0.1-½ year), Home economics (.09 - all year), Woodworking (.09-½ year), Metals or power mechanics (.09-½ year). Contact J. Reems at C.C.S., 701 North Nechako Rd., Prince George, BC V2K 1A2. Phone (604) 564-0707.</p> <p>SMITHERS, B.C.: The Christian School Society of Smithers and Telkwa of Smithers B.C. has an opening in elementary and secondary French, upper elementary language arts and primary Grades 2 or 3, and a possible opening in elementary and secondary phys-ed. Ours is a two-campus school system. Please contact: Glen Ewald at Box 2117, Smithers, BC V0J 2N0. Phone school (604) 847-9833, res. (604) 847-2186.</p> <p>TORONTO, Ont.: Toronto Central Christian School invites applications for a teaching position in the junior class (multi-Grades 3, 4, and 5). Experience, interest in an integrated curriculum approach and some French skills would be an asset. Please call G. Dekker at the school (416) 968-2036 or home (416) 466-6304 or send resume to: Toronto Central Christian School, 55 Salisbury Ave., Toronto, ON M4X 1C5.</p>	
<p>Toronto June 18 1989 "May your unfailing love rest upon us, O Lord, even as we put our hope in you." (Ps. 33:22)</p> <p>GEORGE and ANN EYGENRAAM (nee Hamstra)</p> <p>We celebrate 35 years of love that you have shared with each other and us and pray that the Lord will continue to bless you always.</p> <p>Much love: Rob & Julie Joshua Judy David & Henriette Aaron Irene & Ed Steve, Rosalie Michael Ian</p> <p>Home address: R.R.#1, Dunnville, ON N1A 2W1.</p>	<p>Obituaries</p> <p>"Behold I am coming soon ... I am the Alpha and the Omega ... The Spirit and the Bride say 'Come ... let him who desires take the water of life without price.'" (Rev. 22:12-17)</p> <p>On May 23, 1989, the Lord took home</p> <p>JOHN BELL</p> <p>in his 43rd year.</p> <p>Beloved husband of Elizabeth Bell (nee Molenhuis). Beloved father of Robert and Michael. Dear son of Lynda Bell of Brampton, Ont., and the late William Bell.</p> <p>Dear brother of: John & Jenny Bell — Guelph, Ont. George Bell — Calgary, Alta. Andrew Bell — Ottawa, Ont. Clarence & Janette Bell — Brampton, Ont. Ralph & Marilyn Bell — Edmonton, Alta. Bill & Winnie Bell — Cheltenham, Ont.</p> <p>Dear uncle of 18 nieces and nephews.</p> <p>The funeral service was held at Calvin Chr. Ref. Church, Ottawa, Ont., on May 25, 1989. Rev. J. Kerssies officiating.</p> <p>August 3, 1917 - May 31, 1989 The Lord, in his love, relieved our dear husband and father</p> <p>SYTZE (Cecil) KUURSTRA</p> <p>from his suffering by taking him to heaven in his 72nd year.</p> <p>Supported by the prayers of many are his wife Trudy (nee Mennes) and his sons, daughters-in-law and grandchildren: John & Heather — Clarkson, Ont. Philip, Alan Bill & Shirley — Montreal, Que. Elise, Emily</p> <p>Survived in the Netherlands by his mother in her 100th year and a sister and brother.</p> <p>Titus 3:4-7</p> <p>Correspondence address: R.R.#1, Ancaster, ON L9G 3K9.</p>	<p>Personal</p> <p>Single lady, without dependants, wishes to correspond with gentle man about 50 years old. He must be a practising Christian and in good standing with the Reformed or Christian Reformed Church. Seeking a loving companion, friend and helpmate. All replies kept confidential and returned by request. Please reply to File #2522, c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.</p> <p>Do you enjoy keeping fit, outdoor activities, sports, travelling, spending time with friends and meeting new people? Are you a single Christian male, 30-38 years old, honest, empathetic, fun-loving and sincere? If so, I am a business woman in my early 30s who shares your interests and would like to meet you. Please send a descriptive letter with your name, address, phone number and a recent photo of yourself enclosed to file #2521, c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.</p> <p>Single Men and Women</p> <p>If you are over 21 years of age and would like to find a partner in Christian marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON L7P 3S9. Please enclose \$3.00 for a complete information package explaining our services. Established in 1967.</p> <p>YOUR ad would look great in this space!</p>	<p>Help Wanted</p> <p>Elderly lady is looking for live-in companion who is able to provide light nursing care. Central Ontario. For more information call collect (705) 742-7149.</p> <p>MUTUAL SUPPORT SYSTEMS invites you to consider an opportunity for service in a Christ-centred program for children ages nine to 18 with emotional and behavioural problems. This family-model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples, and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Road, Wellandport, ON L0R 2J0; (416) 899-2311.</p> <p>Student help wanted to live in our home in Brampton for the summer. Duties include child care for children ages 10 months and three years. Also light house-cleaning. Must be reliable and able to work on own. Driver's licence an asset. Phone Karen at (416) 456-3991.</p> <p>Child-care worker needed for eight adolescent boys in a treatment facility in Ottawa. Must be willing to live in the home on a rotational basis. Contact Christine Visscher at (613) 745-4008.</p>	<p>Employment wanted</p> <p>HERDSMAN AVAILABLE: Experience: 30 yrs. in cattle, 12 yrs. in Herefords, AI, show and sale, comp., mechanical, welding. Contact J & F Vander Wekken, Clive, AB T0C 0Y0. Phone (403) 784-3670.</p> <p>Vacations</p> <p>Enjoy the beautiful Madawaska River Valley Combine a farm holiday with boating, swimming, fishing and hiking. Ideal base for longer canoe trips. One hour from nation's capital. Fully-furnished farm cottage with all conveniences. \$200 weekly. Available early July.</p> <p>Hubert & Riet Huyer R.R.#1 Burnstown, ON K0J 1G0 (613) 432-6554</p> <p>LANG'S RESORT Cottages and campgrounds RICE LAKE Like fishing the big ones? Fully-equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lic., campsites available for weekend, week, or season. Like a clean quiet resort. It's all here at the family place. Before you book you '89 vacation, take a drive and see our new look. Only 83 miles from Toronto. Write or phone for brochure: Lang's Resort R.R. #3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p> <p>Rice Lake — Family Resort Lakefront cottages, boats, motors, swimming. Weekly and weekend specials for June and August. Excellent fishing. Brochure available. Call now. Willowood Camp, R.R.#3, Box 1, Roseneath, ON K0K 2X0. (416) 352-2821.</p>	

Classified

Help Wanted	Help Wanted	Help Wanted	Help Wanted	Summer Job Market
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Rosa Flora Limited
Otto Bulk
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 (416) 774-8044 (416) 774-8661
 Fax (416) 774-9353

Niagara Peninsula rose-growing business has positions open for part- or full-time employment. Pleasant working atmosphere. For further information phone Otto or Corine Bulk, Rosa Flora Limited (416) 774-7297

Immediate openings
GREENHOUSE GROWERS

A large B.C. greenhouse operation has immediate openings for both experienced and entry-level growers. We are seeking highly-motivated individuals capable of supervising and assuming responsibility. We offer a competitive salary and benefits, based on experience. Please contact:

Mr. Kees van der Ende
Managing Director
Burnaby Lake Greenhouses Ltd.
 17250-80th Ave., R.R.#10, Surrey, BC V3S 5X7
 Phone (604) 576-2088

ST. CATHARINES, Ont.: 18-year-old student needs summer job. Has experience in landscaping. Has driver's licence and can also operate a tractor. Willing to learn anything available. Preferably warehouse or store. Please call (416) 935-1020 and ask for Mark.

Youth worker

Immanuel CRC, a dynamic, growing congregation in Hamilton, Ontario, seeks to add a part-time (up to two-thirds) youth worker to its ministry staff. Committed Christian applicants should have the ability to motivate, challenge, organize, listen and articulate a Reformed vision for living in today's world.

Please direct inquiries and resumes to:
Stan Baker
Immanuel Christian Reformed Church
 61 Mohawk Road West, Hamilton, ON L9C 1V9

Attention:
Holland Christian Homes Inc.

urgently requires a **registered nurse** for its nursing home. Please apply to, or phone for more information:


Mary Ann Marling, Director of Care
 c/o Holland Christian Homes Inc.
 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2
 Phone (416) 459-3333

The Institute for Christian Studies
invites applications for the position of
Director of Development

We are a Christian graduate school looking for someone who can help us boost our voluntary income in these inflationary times. The ideal applicant would have excellent communication skills, both in writing and speaking, and be willing to travel on behalf of ICS. The Director of Development would work under the supervision of the Vice-President of Administration and be responsible for various aspects of the development program, including fundraising and public relations.

Please forward resume, including salary expectations to:

Institute for Christian Studies
Attn: Ross Mortimer,
Vice-President of Administration
 229 College St., Toronto, ON
 M5T 1R4
 (416) 979-2331



The Parent-Operated Child Care Centre located on the Redeemer College campus invites applications for the positions of:

Supervisor

- an E.C.E. diploma or equivalent
- minimum of two years experience
- opportunity to create and implement own program
- must be able to work with minimal supervision

Part-time Infant Care Worker

- 24 hours/week
- past experience with infants
- should be able to provide a warm and nurturing environment

All resumes complete with three references should be submitted to Ms. Irene Siofstra, Child Care Centre Director, Redeemer College, Ancaster, ON L9G 3N6.

Application Deadline: June 30, 1989



Christian Stewardship Services, a charitable organization giving educational leadership in personal stewardship as well as in charitable giving, seeks a full- or ¾-time

STEWARDSHIP OFFICER

to conduct seminars and advise clients. Inquiries held in strict confidence. Position description and requirements available upon request.

Apply in writing to:
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 M5S 2G8
 (416) 598-2181


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Zeelandia Bruinink Ltd.
 P.O. Box 310, Mount Brydges, ON N0L 1W0



Event

It's our tenth year!
Come to Calvin's
"vacation college"



Join Christian friends and families for a week of learning, worship, and relaxation!

WHEN?
 July 8-15, 1989

FOR WHOM?
 All friends of Calvin — singles, couples, families; young and old. Children's activities and babysitting provided.

THEME?
 "This Is My Father's World"

SEMINARS?
 "Back to the Basics of Our Christian Faith" Dr. John Primus, religion and theology. "God, Just War, and Nuclear Deterrence" Dr. Kenneth Konyndyk, philosophy.

MEALS AND HOUSING?
 All provided by the college.

OTHER PROGRAMS?
 "Art Camps" for kids in Grades 2-12; "Photography Camp" for kids in Grades 8-12; and "Basketball Camp" for junior high girls.

FREE TIME?
 All afternoons. Enjoy Calvin's facilities and the attractions of Grand Rapids and western Michigan. An exciting social activity is planned for each evening.

COST?
 \$230 each adult; \$100 each child 10 and over; \$60 each child five through nine; \$40 each child under five; suite accommodates five persons — no extra charge for additional rooms. Add 10% to final cost if paying in Canadian funds.

NOT STAYING ON CAMPUS?
 \$90 fee includes everything but room and board; \$20 for child care for the week.

Reservations or Information?
SUMMERFEST
 Alumni Office—Calvin College
 Grand Rapids, MI 49506

Christians are never finished learning. Calvin recognizes its responsibility to provide lifelong learning opportunities for its alumni and friends.

See page 19 for Church news

Classified/Events

ATTENTION!

When you fax your display or classified ads to us (particularly obituaries), please type them and check spelling BEFORE you transmit the text. Thank you.

With thankfulness to our heavenly Father, the Jarvis District Christian School Society invites all past students, parents, board members, staff and friends to an evening in honour of

Richard Bouwma

on the occasion of his retirement on

Thursday, June 22, 1989

Program at 8 p.m. with social time afterwards in the school gym.

ATTENTION!

Georgetown District Christian School Alumni

We are celebrating our 25th anniversary in 1990, and are preparing our yearbook. We are looking for old photographs, interesting trivia and graduating class pictures. If you have anything, please mail it to:

Mrs. Millie Roffel, 261 Delrex Blvd. Georgetown, ON L7G 4G3

or

Mrs. Ali Looyenga, R.R.#4, Acton, ON L7J 2M1

Everything will be returned. Please identify pictures by name and date, and include your return address.

Weekly Puzzle

by Norma Steinberg

ACROSS

1 — what?

4 Actor Mineo

7 Betty —

11 Wait

12 Siney

13 Responsibility

14 Halley's sighting

15 "— the mood for love"

16 Behaves

17 Furious

19 Take five

20 Help

21 Be obligated

22 Fort —, Calif.

24 Aleppo's land: abbr.

25 Have the lead

26 Most recent

30 Staunches

31 Taco chip dip

32 Party giver

35 School book

37 Lend — (listen)

38 Platform part

39 Horseshoe toss

41 Item-by-item series

42 — Na Na

45 Female rabbit

46 Half of life's vagaries

47 Moby Dick's pursuer

48 Mellows

51 Stuck a bondsman

54 Pageantry

55 "This one's —"

56 Previn

57 Bombeck

58 Roman road

59 Sediment

60 Chair

61 Why —?

62 Taxing gp.

1 2 3 4 5 6 7 8 9 10

11 12 13

14 15 16

17 18 19

20 21 22 23

24 25 26 27 28 29

30 31

32 33 34 35 36

37 38

39 40 41 42 43 44

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48 49 50 51 52 53

54 55 56

57 58 59

60 61 62

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Last week's puzzle

RISK OMEGA PATE

ETTA VALET AMID

ASAM ELBOW YOKO

RANGER EDITORIN

ALDA ETAL

SHERLOCK TRAVEL

CANOE TENET ARE

ASTO ROTOR SLAY

LIE PORCH ROOST

ATRIUM HOMEFREE

DRAM WILT

EXTERNAL SASHAY

AREA TRADE DOZE

CANT ICIER ARAP

HYDE CONEY PANS

- DOWN

1 Whine

2 Talented

3 Abominable snowman
- 4 Boils slowly

5 Melody

6 Part of LBJ

7 Monopoly property

8 As soon as

9 On the — (unfriendly)

10 Hey, you!

11 Dunce

12 Micmac homes

14 Di's spouse: abbr.

18 Memos

23 Take offense

25 Sound system

27 House wing

28 Vane dir.

29 Roofing goo

30 Declines to draw

32 Linden

33 Undivided

34 Black or Red

35 Mule

36 Dated
- 38 Drop

40 Meet up with again

42 Nuances

43 Split — (quibble)

44 Competent

47 Doubleday
- 48 Parrots

49 Author Vidal

50 Mme. Bovary

52 "A lamp — my feet"

53 Surreal Salvador

Calendar of Events

June 17 Special evening to honour George Petrusma's retirement, starting at 6:30 p.m., at the Georgetown District Christian School Gym, Georgetown, Ont. (Followed by a special program at 8 p.m. in the CRC.)

June 17 Open house for Hennie Slopsema on the occasion of her 40th year of teaching. From 2-4 p.m. at the CRC, Holland Marsh, Ont.

June 17 16th Annual Grunnege Picnic, Grand River Conservation Area, Rockwood, Ont. Starts at 10 a.m. For info. call (519) 235-0719.

June 19 Calgary Christian Schools say "Farewell" to Tena Siebenga. From 7:30-9:30 p.m. at the school. For info. call (403) 242-2896.

June 23 Dedication service of the new pipe organ at 7:30 p.m. in First Reformed Church, 1136 Vansickle Rd., St. Catharines, Ont., with special guest organist Andre Knevel.

June 25 Farewell sermon by Rev. Lammert Slofstra at 10:30 a.m. in Immanuel CRC, Simcoe, Ont. Rev. Slofstra is retiring after 39 years of faithful and dedicated service.

June 30-July 1 Fraser Valley Christian High, Surrey, B.C., celebrating 25th anniversary. For info. call (604) 581-1033.

July 1 "Wieringermeer Dag" at 10 a.m. in Moorefield Park (near Drayton, Ont.) For info. call Klaas Dekens at (519) 428-9920.

July 1 Frisian Picnic at Pinehurst Conservation Park, Paris, Ont. Starts at 11 a.m. with games and fun for all.

July 4-21 "Teaching the Bible: Developmental and Foundational Perspectives," a graduate-level course to be taught by Dr. Harry Fernhout at the ICS, Toronto, Ont. Contact ICS Admissions at (416) 979-2331.

July 5 "Hollandse Dag — Strathroy" at 10 a.m. in the Arena, Strathroy, Ont. Speaker: Rev. Anthony de Jager. Interesting program. Please take lunch along!

July 6 CFFO Prov. Board meeting from 10 a.m.-4 p.m. in the CRC, Georgetown, Ont. For info. call (519) 837-1620 or 338-3214 (evenings only).

July 6-7 "Land in biblical perspective," a two-day seminar with Dr. John H. Stek at the ICS, Toronto, Ont. Registration deadline June 30, 1989. Fee \$60. Phone ICS at (416) 979-2331.

July 9-14 1989 Annual Conference of The Hymn Society of America at Calvin College, Grand Rapids, Mich., including a three-day work-

July 30 shop (July 12-14) in hymn playing and improvisation taught by John Ferguson and others. For info. call (817) 921-7608.

Aug. 4-7 Dutch service at 3 p.m. led by Rev. P.W. De Bruyne at the CRC, Ancaster, Ont.

Aug. 12-13 31st ICS Niagara Family Conference, Fort Erie, Ont. Keynote speaker Dr. Harry Fernhout on: "Educating Disciples: Shaping Memory and Vision." For info. call (416) 979-2331.

Aug. 12-13 50th Anniversary of the CRC, Houston, B.C. Plan now to attend. For info. write to Anniversary Committee, Box 6, Houston, BC V0J 1Z0.

Aug. 19 Second "Dryberse Dag" at 10 a.m. at Pinehurst Conservation Park, Paris, Ont. For info. call M. Booy (519) 269-3718 or B. Smit (416) 957-7617.

Aug. 23 Organ recital by John Wm. Vandertuin at 8 p.m. at Oratoire St Joseph, Montreal, Que.

Sept. 3 Dutch service at 3 p.m. led by Rev. J. Kuntz at the CRC, Ancaster, Ont.

Sept. 14 CFFO Prov. Board meeting from 10 a.m.-4 p.m. in the CRC, Georgetown, Ont. For info. call (519) 837-1620 or 338-3214 (p.m. only).

Sept. 16 32nd annual convention of the Ontario CRC School Association. Theme: "Let's get enthusiastic for the Lord." From 8:30 a.m.-4:30 p.m. at Providence CRC, Beamsville, Ont.

Sept. 22-23 All-Ontario CCM-CRC Conference at the Maranatha CRC, Woodstock, Ont. Speakers: Nelson Kloosterman, Robert Godfrey and Thomas Vanden Heuvel. Watch for announcements.

Sept. 22-24 25th anniversary of Trinity Christian School, Burlington, Ont. Sept. 22: Reception and banquet starting at 6 p.m. in the Royal Botanical Gardens Banquet Hall. Speaker: Mel Elzinga. Sept. 23: Open house at the school from 12-4 p.m. Sept. 24: Special church service at 3 p.m. in Park Ave. Church led by Pastor Jerry Hoytema. For info. call (416) 336-5619.

Sept. 30 "Building a Better Workplace," a CLAC-sponsored conference from 9 a.m.-3 p.m. at Redeemer College, Ancaster, Ont. Keynote speaker: Dr. John Redekop. Workshops led by Mark Larratt-Smith, Neil Roos and Ed Vanderkloet. To register call (416) 670-7383.

Church news

Christian Reformed Church

Accepted — to First, Hamilton, Ont., Rev. Fred Heslinga of Orangeville, Ont.

Happy Father's Day

Toronto District Christian High School

announces the retirement of

Hendrik Jan (Hank) Vanhetveld

A faithful teacher, vice-principal and principal at the school since 1970.

Our prayers are that God may give you many happy years of active retirement and we thank God for giving you to this school for nineteen years.

7900 Kipling Ave., Woodbridge, ON L4L 1Z5

Calvin Christian School Hamilton, Ont.,

invites all past and present colleagues, students and friends of

Mr. Frans Burghgraef

to join us for an evening of celebration to mark the occasion of his retirement. Please join us for a receiving line at 7:30 p.m. to be followed by a brief program at 8:30 p.m. at 547 West 5th St., Hamilton, Ont., on Monday, June 26, 1989.

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The Song of Songs: Praise through intimacy



Woodcut by Flip van der Burg

The Greatest Song, by Calvin Seerveld. Toronto: Toronto Tuppence Press, 1988. Softcover, 107 pp., \$14.95. Reviewed by Mary Leigh Morbey, assistant professor of art, Redeemer College, Ancaster, Ont.

As children of the Information Age, we are bombarded with massive quantities of books and journals. This situation requires us to choose selectively as we peruse bookshops and libraries. Books that merit a number of printings indicate they have already gained recognition. Calvin Seerveld's *The Greatest Song*, now in its third printing (1963, 1967, 1988), reappears as somewhat of a classic and invites readers to enter the world of the Canticles.

The Greatest Song combines some of Seerveld's loves: biblical exegesis and analysis, the writing and arrangement of poetry and song and further illumination of the erotic love poem with visual imagery. The Israelite song-poem, which Seerveld translates and transposes into drama (the latter genre unfamiliar to Old Testament Hebrew culture), focuses upon a beautiful young Shulamite maiden and her shepherd lover. King Solomon sweeps her off to become his bride, an addition to his harem. The Shulamite wards off Solomon's advances and is joyously reunited with the young shepherd.

Transitions

The reader meets differing requirements in moving from one component of the book to the next. Seerveld introduces the reader's journey through the Song of Songs with a fairly sophisticated discussion of the history of its varied interpretations. He challenges the reader to traverse the text

through a Reformed approach to reading the scriptures.

The rhythm changes when we move to the biblical text. Sophistication dissipates, and Seerveld requests the reader to approach the text from a Reformed vantage point of childlike simplicity in order that scripture may be its own interpreter. The reader proceeds to dive into the Song of Songs, replete with Seerveld's translation and organization of the liturgical drama, stylized expressionistic woodcuts by Flip van der Burgt, and melody and music by Ina Lohr.

Those of us who have as yet to enjoy the live performance of Seerveld's version must allow our imaginations to inventively play out the performance in our heads. This exercise works somewhat analogously to imaginatively envisioning a radio play as one listens to the words.

The third component of the book, "Comment on Meaning," again requires the reader to shift gears. Seerveld proceeds into an erudite discussion of the true character and pointed wisdom of *The Greatest Song*, the historical message in its canonical context and its contemporary kerygmatic outreach. This section plays out the polemic of love and lust: Solomon's lust for the Shulamite maiden contrasted to the God-given, scripture-affirming love between the Shulamite and the young shepherd, illuminating the autonomy of Solomon and providing a specific example of the goddess evil present in Solomon's Israel.

Contemporary scholarship which views the Song of Songs as an expansion of Proverbs 30:19, "the way of a man with a maiden," supports Seerveld's interpretation of erotic love.

A minimal shift of thought is required when the reader advances to the book's fourth

section subtitled "Professional Notes." Seerveld considers the unity and structure of the Song, its oratorio-charactered *chokmah*, chronology, authorship and the translation of particularly difficult phrases, and concludes the section with an updated selected bibliography.

The fifth and final section, "Performance of the Greatest Song," moves from analysis to performance. Seerveld urges the reader to experience the Song through live performance, singing or reading aloud.

Variations

The Seerveldian version of *The Greatest Song* provides a unified viewpoint of the Song amidst unsettled discussion in contemporary scholarship. Currently two views prevail: its eight chapters are viewed as one unit, or as an anthology of disparate poems placed together with only the slightest reference to unity. Seerveld carefully constructs and supports his view of a unified erotic love poem.

A second unresolved area is the interpretation of its meaning. Origen (c. 185-c. 254) posited a spiritual-allegorical interpretation which held firmly until Herder (1754-1803), who read the Song as an affirmation of physical love. This view of the Song as an erotic love poem, which includes Seerveld's work, remains a prominent position today. Other viewpoints include the discussion of levels of meaning found within the communities where the book was first received, and a resurgence of the allegorical interpretation.

The third edition is more a reprinting of the text than a major revision. Gender inclusive language is a noteworthy alteration, along with a heightened sensitivity to the difficulties that impede joyful, fulfilling sexual relationships. An updating with regard to current scholarly viewpoints on interpretation and structure of the Song of Songs may be an addition Seerveld might consider for a fourth edition. A future edition could acknowledge, as do the first and second, the Fulbright scholarship that assisted Seerveld in completing his work on this Israelite song-poem.

The Greatest Song provides imaginative and worthwhile reading of the Canticles. Seerveld's translation fulfills his intention of providing new life for the biblical text. You may wish to add this book to your selective reading list.



Friends of God

Wayne Brouwer

Righteous Judge

"God is a righteous judge, a God who expresses his wrath every day." (Ps. 7:11)

Oscar Wilde penned a powerful story about justice called *The Picture of Dorian Gray*. Dorian was a handsome young man, a model of physical beauty and moral virtue. People complimented him on his good graces. Parents pointed to him as an example to their youth. One artist even painted an exquisite portrait of him.

Dorian idolized the painting. He woke each morning to admire it. He ended every day with a gaze at his mirrored perfection. Someone so lovely could do no wrong, he began to think, or at least would not be punished for it. In his vanity, he became selfish and indulgent. He sampled the sins of the streets. He debauched himself in the opium dens of London's darker dives.

Of course, Dorian's crimes and carelessness took their toll. Soon the perfect portrait on the wall began to haunt him. The picture of a radiant and wholesome young man gleamed down on his puffy face and diseased body and glazed eyes. If only he could look that way again! If only the portrait could absorb the marks of his sin!

Scapegoat painting

And miraculously, that's what happened! Before long, his youthful glow returned! The more he caroused at night, the healthier and handsomer he became! And on the wall, the painting slowly became etched and lined with the wickedness of Dorian Gray!

What a life! Each day, people marveled at his virtue and eternal youth! And night by night he wallowed in every vice with no recrimination! The now-ugly painting on the wall absorbed every evil, and tallied each painful degradation.

Dorian could no longer endure even a casual glance at the horrible picture. He hid it in the attic, and only occasionally sneaked up to survey the damage. Over the years, what little resemblance there may have been between young Dorian Gray and the grotesque monster in the painting was all but lost.

But the painting remained a sacramental testimony of his wickedness. It was a haunting conscience, an inviolate judge on the life and times of Dorian Gray. It stood as accuser. It never lied. It drove him mad.

One night he could stand it no longer. Knife in hand, he ascended the stairs to the attic courtroom and attacked the awful witness that spoke silently for the prosecution.

But when servants searched the house the next day, looking for Master Gray, all they could find was the wretched body of a ghastly old man in the attic, knife through his heart. And on the wall beamed the handsome and virtuous face of the painting of Dorian Gray.

Blind justice

Wilde's story summarizes two themes that linger within each of us. The first is a sense of morality. Dorian knew right from wrong. He realized there was a proper way to live and a style of life that was evil and degrading. God made us with a conscience, says the Apostle Paul, and no one is without excuse in matters of morality.

Secondly, Wilde pointed a finger to Justice — blind Justice — standing there weighing our deeds with her scales, and meting out the punishments. We'd like to be excused. We'd like a way out, like a miraculous painting that absorbs our punishments, and lets us off with only an ugly glance. But we know it'll never happen. We get what we deserve; if not now, then when we die. Dorian Gray got his; we'll get ours.

The eye of God

Such might also seem the theme of Psalm 7. Certainly the challenge of morality is there. But justice, for David, is not sightless. Rather, it is God's second name, and God wields his "deadly weapons" (12-13) with keen perception. Justice is aimed by Mercy. The threat to wickedness is at the same time a comforting shield for those who call God by his first name.

The warning of Psalm 7 is clear: sin, evil, immorality get their due in the cosmic courtroom presided over by God, the righteous judge. But thanks to Mercy, David can claim "righteousness" and "integrity" at the same bar (8). And only in that courtroom is it possible to sing for joy. (17)